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THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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Vol. VI. NOVEMBER, 1916. No. 11.

HOME MISSIONS:
- November Subject—Colored Evangelization 803
- What Stillman Institute Might Do. By Rev. Wm. E. Hutchinson, Superintendent 805
- Practical Life at Stillman Institute. By Rev. N. W. Kuykendall..... 806
- Disinterested Missionary Work Among the Negroes. By Rev. C. E. Diehl 808
- Training Colored Leaders. By Miss Hallie Love..... 809
- Summer Activities in the Presbyterian Colored Mission, Louisville, Ky. By Rev. John Little 810
- The Sam Daily Reformatory for Negro Boys. By Rev. Charles H. Nabers 812
- Helping the Negro on the Upward Path. By Rev. T. J. Hutchison.... 813
- "They Shall Be Mine, Saith the Lord."..... 814
- Rays of Light on a Dark Subject..... 815
- S. O'H. By Miss Barbara E. Lambdin..... 817
- A Thanksgiving Hymn. By O'H. 818
- The Cry of Old Age in a Large City..... 818
- Condition of Assembly's Home Mission Treasury, October 1, 1916..... 818
- Can You Tell? 819
- Senior Home Mission Program for November. Prepared by Miss Barbara E. Lambdin 819

THE JUNIORS:
- "Little Ones to Him Belong. By Mrs. N. W. Kuykendall..... 820
- O Li'l' Lamb. By Paul Lawrence Dunbar..... 821
- A Country Club. By Roberta C. Barr..... 821
- Junior Home Mission Program for November. By Miss Barbara E. Lambdin 822
- Estrella. By Eva Louise Hyde..... 823
- The Story of Miss Coope..... 825
- Junior Foreign Mission Program for November, 1916. Arranged by Miss Margaret McNeilly 826

FOREIGN MISSIONS:
- Monthly Topic—Brazil 827
- Two Chapters from the "New Acts of the Apostles." Translated by Ruth B. See 828
- Foreign Mission Text Books. Jno. I. Armstrong..... 832
- Mission Study for Men. Jno. I. Armstrong..... 833
- Death of Miss Anna M. Bedinger..... 834
- Miss Anna Moore Bedinger. Rev. Charles Henry Prather..... 835
- Death of Rev. George Hudson..... 836
- The Story of Miss Annie Coope and the San Blas Indians..... 836
- The Bible in the School in Camajuani. Edith McClung Houston..... 839
- After Sixteen Years. Rev. Wm. S. Buchanan..... 840
- Somewhere in Korea 841
- Cuba For Christ. Edith McClung Houston..... 846
- Some Koreans I Have Known..... 846
- The Master's Work 849
- Lights and Shadows of Itinerating in Korea. By W. B. Harrison..... 850
- A Korean Woman's Story. M. L. Swinehart..... 851
- A Buried Idol. By Conway T. Wharton..... 852
- "The Call of the Wild African." Jno. I. Armstrong..... 853
- Our Lusambo Station. Rev. J. McC. Sieg..... 854
- Letter from Miss Jourolmon, Introducing Dr. Waung Won Bah..... 856
- Our Debt to Foreign Missions. D. C. Tremaine..... 858
- Personalia 860
- Do You Know? 861
- Book Review 861
- Senior Foreign Mission Program for November, 1916. Arranged by Miss Margaret McNeilly 862
- Comparative Statement Foreign Mission Receipts..... 862
- The Missionary Album Makers' Corner..... 647

THE WOMAN'S AUXILIARY:
- November 864
- The Glory of the Impossible. Lucy W. Peabody..... 865
- The Summer Conference of Negro Women at Tuscaloosa..... 865
- "Just Among Ourselves" 867
- His Will Be Done 868

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:
- A Permanent Fund for the Permanent Care of Our Aged and Enfeebled Ministers 869
- The Sweetest Song 870
- Our Schools and Colleges 871
- Again the Underpaid Clergyman..... 871
- Education for the Ministry and Mission Service..... 872
- Ministerial Relief 872

PUBLICATION AND SABBATH SCHOOL EXTENSION:
- Succeeding Under Difficulties. Miss Osma Newton..... 874
- An Organized Class of Juniors. By Miss Ada L. Saunders..... 876
- From 10 to 75. By Mrs. C. W. Ervin..... 877

The Missionary Survey's Campaign For 50,000 Subscribers

The Goal A Subscriber in Every Presbyterian Home. Is there One in Your Home?

THE HONOR ROLL.

It remained for West Virginia with its thriving little city of Welch, where there is a wide-awake congregation of 54 Presbyterians, to make the only addition to the Honor Roll in September. By this enterprise they pushed West Virginia up in the percentage column from 55 to 67, passing Mississippi at 59, and taking fifth place just under Missouri. The order of the first five states on the Honor Roll now is as follows: Florida first, with a percentage (in 1000's) of 137; Arkansas second, 85; South Carolina third, 83; Missouri fourth, 77; West Virginia fifth, 67.

It will be noted that Arkansas, South Carolina and Missouri are pretty close contestants for the second place of honor: Arkansas having a slight lead over the others.

Florida seems securely in the first place with her 137 points, but to show how easily it might be wrested from her, West Virginia would have only to put seven churches on the Honor Roll to pass Florida and land on 144, and West Virginia seems to be headed in that direction. Still, Florida may also make another spurt this fall and put several more of her non-Honor Roll churches into the coveted column. Florida has 95 such churches to work with and each one put on would add 9 points. Arkansas also, could pass Florida's 137 by adding seven churches to the Honor Roll. South Carolina, to do this, would have to add 16 churches, as this state has a much larger number of churches. Missouri would have to add 9 churches to take first place, provided Florida did not advance.

There are signs of renewed activity all along the line in subscription getting this fall, and there may be a general shake up in the averages within a short time. Kentucky has 49; Virginia 48; Texas 47; North Carolina 46; Alabama 40; Oklahoma 39; Tennessee 36; Georgia 24, and Louisiana 20—these may become dissatisfied with their comparatively low averages and start more vigorous subscription campaigns. Jack has been looking for Georgia, especially, to begin stirring.

Rev. S. L. Morris, D. D., Editor, Miss Barbara E. Lambdin, Literary Editor,
Hurt Building, Atlanta, Ga.

NOVEMBER SUBJECT—COLORED EVANGELIZATION

ANNOUNCEMENT EXTRAORDINARY—HOME MISSION WEEK, NOVEMBER 19-26, 1916.

FOUR years ago, the Home Mission Council, representing the Home Mission agencies of the various Protestant Churches of our country, inaugurated Home Mission Week, and challenged American Christianity with the watch-word, "Our Country, God's Country." Since that time, Home Mission Week has had a fixed place in the Calendar of the various denominations. During this period Christian people are asked to face in a definite way, the vast and ever-enlarging responsibility of the Church in our own land.

Our General Assembly, realizing the great benefit to be derived from the whole Church centering its attention upon her Home Mission problems, heartily recommends the observance of Home Mission Week, November 19-26. Every church, Sunday school, Missionary Society and Society of Christian Endeavor, will want to participate in the occasion, and have a share in this Church-wide and Nation-wide celebration.

Home Mission Week Offering.

In all denominations, the Home Mission Week celebration will be used as an occasion to increase Home Mission contributions. This offering is not to interfere in any way with the Every Member Canvass and the Church's regular contribution, but special needs are presented for special giving.

From the Home Mission Week Offering in the past years, a fine building for the Mexican Mission in El Paso has been provided and a good amount secured toward a dormitory for the Oklahoma Presbyterian College.

The Necessity.

The demands upon the Executive Committee for the support of the workers are so many and so urgent that it is not possible to appropriate anything from the regular offerings for the proper equipment of our Missions, and buildings are imperatively needed at several strategic points. Only by definite appeals for special needs can these be furnished.

It should be remembered that the Week of Self-Denial for Home Missions, formerly observed by the Missionary Societies in February, has been changed to November, and is now observed in connection with the Home Mission Week celebration.

Special Needs This Year.

At San Antonio, Texas, in the center

of a large Mexican population, we have a Mexican congregation whose only place of worship is a cheap, dilapidated tabernacle. They have provided a lot, and now need $5,000 for a building. This faithful little band has been waiting for years. The Committee has promised to help them. They must have a building this year.

For the Guerrant Inland Mission, so named by the General Assembly for Dr. E. O. Guerrant, who gave forty years of devoted work for the redemption of the Mountaineer, $5,000 is needed for new churches and schools, and the enlargement of the work. At many places buildings must be provided, and the Committee urgently desires this amount to secure them.

Surely, $10,000 is not too much to ask for our Church as a special offering for needs so pressing and for work so important.

The Meetings.

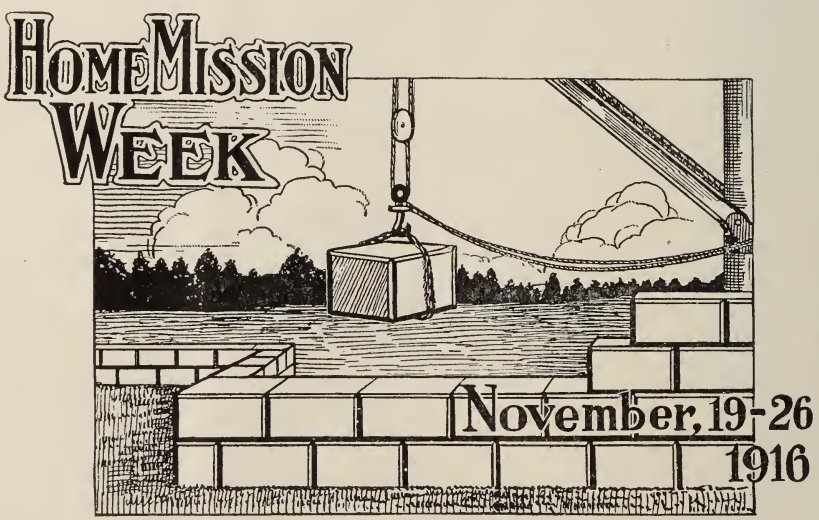
Included in HOME MISSION WEEK are two Sundays and Thanksgiving Day. The number and character of services to be held is left to the individual congregation. It is earnestly desired, however, that every pastor preach on some phase of Home Mission Work, and that suitable recognition be given the occasion by the Sunday School and Church Societies. Appropriate exercises and programs will be sent without cost to all who will use them.

The following have been prepared:

A Slip containing definite information about the two special objects to which the offerings will be applied, with a poem to be recited when the Mite Boxes are given out.

An attractive program for a general public meeting—giving also the Prayer Topics for the entire week. Then, there is a separate suggested Program for Young People's Societies or Organized Classes; and a Pageant, "The Old and the New."

It is requested that the Young People, and the children of the Sunday School present the Pageant in the Sunday School, and that it be repeated at the public meeting when all are present.



"Let the House be Builded, and let the Foundations be Strongly Laid."—Exra. 6: 3.

From the cabin on the hill,
Where his song is never still;
From the furrows in the field,
Where his labor harvests yield;
From the wood-pile in the lot,
Where the sun is shining hot;
From the wagon on the road,
Where he guides the groaning load;
From the kitchen in the home,
Where his footsteps daily come;
He is calling, people of the South!
Though he may be black, uncouth;
Calling, loudly calling out to thee,
From chains of sin to set him free.

WHAT STILLMAN INSTITUTE MIGHT DO.

By REV. WM. E. HUTCHISON, *Superintendent*

THERE is no reason why our Southern Presbyterian Church should not make Stillman Institute the best place in the South for a Colored man to get the training which shall fit him for practical Christian leadership among his people.

He needs for this an all-round practical efficiency in every-day matters, such as the industrial and agricultural schools try to give; but he does not need to learn a special trade. He needs the training and knowledge which will enable him, when necessary, to teach a country public school, and always intelligently to encourage and further the work of all the public school teachers in his region; but he need not be an educational expert. He needs a thorough knowledge of the Bible and religious truth, and ability to bring the power of the Bible to bear on the hearts and lives and problems of men, though he does not need to be a specialist on the subtle distinctions of scholastic theology. More than all, he needs evangelistic enthusiasm and fervor, such as mark so many men from schools of the Moody type. So far as I know, there is no such school for Colored men. Stillman, then, could easily be a different school, and fill a unique place.

If we could make a list of all these attainments which should compose the equipment of the man who is to go out into a backward community, and teach the people how to live more cleanly and healthfully, happily and hopefully, and help in practical every-day matters of living, something as Mackay did in

How the Sorgum Grows.

Uganda, and formulate our course of study to furnish just that equipment, with no unnecessary lumber of dead knowledge; and then could set the man on fire to do all these things, unselfishly for Jesus' sake,—to win men for Him; —this would fulfil the ideal we have for Stillman Institute. It is a great vision! It is far ahead! But we may do something by working on as patiently as we can. If our great Church could catch the vision of so using the noble heritage that is ours in awakening and quickening and uplifting a sluggish, backward race, if perhaps God may have some special use for them by and by, we may realize sooner than we expect much of that vision.

Moreover, this is the kind of man that is needed in Africa. And it would be to our infinite shame as a Church, if we could not so equip some of the Africans who have been living with us for generations, that they may carry to distant kindred in their mysterious fatherland our pure and wholesome Christianity, together with so much of our arts of life as can and ought to be transplanted to that far-away soil. Through Stillman Institute we may most effectively touch Africa.

Tuscaloosa, Ala.

PRACTICAL LIFE AT STILLMAN INSTITUTE.

By Rev. N. W. Kuykendall.

WHILE Stillman Institute is primarily a school for the training of efficient and consecrated leaders of the Colored race, and seeks always to emphasize this feature of its great work, yet we realize that a minister to this people must be able to lead them in the practical things of life. Thus our training is along agricultural and industrial lines, as well as theological, and each student is required to give twenty-five hours of labor to industrial work.

The farm and garden come in for their share of attention. Under the careful direction of our superintendent of agriculture, Mr. G. C. McLeod, the students are taught practical and scientific farming and gardening. This work is supplemented by a course in Agriculture in the schoolroom.

Our new herd of fine Jersey cows in the modernly equipped barn, has been a source of much pleasure and profit. Here the students are taught the care and the selection of profitable dairy stock. Our herd more than pays for itself, producing from $40 to $50 worth of milk a month.

A few hogs are also raised for our

A Corner in Pork.

own consumption. Last year enough pork was cured to last through practically the entire session. Some nice porkers are now getting ready for their fatal day.

Last year about 200 gallons of sorghum and cane syrup were made, most of this being used by the students. This year we hope for an even greater yield. Our sweet potato patch bids fair to make a big crop. Perhaps the largest crops that have ever been grown on the Stillman Institute farm of forty acres, are now about ready to be harvested. The farm is yielding about as much as it can be made to yield, and to Mr. McLeod belongs the honor.

Our buildings are kept in repair by the students, under the direction of the writer, who as a boy received his training in a practical way at home. Carpentering is done wherever needed on the farm and campus. Several neat and useful buildings have been erected by the students, among them being the dry-kiln for our potatoes. Some painting and wall decorating is also done, the students being taught to prepare and apply the materials. All concrete and masonry work is done by the students. Our farm machinery and implements are usually repaired in a small and inadequately equipped blacksmith shop.

We have tried to save the beautiful trees on our campus, and incidentally ourselves from mosquito bites, by applying simple methods of tree surgery, pruning and filling all holes with cement.

In the kitchen well-balanced meals are prepared from menus planned by the lady members of the faculty. Here a competent steward, with his assistant cook, prepares and serves the meals. The dining room is under direct control of the steward, who demands polite and good behavior at all times. By careful buying and managing, this department is conducted as cheaply as possible, and yet gives the students good wholesome food.

The Milk Supply.

Comfortable rooms, lighted by electricity, are provided for the students. Perhaps nothing has been so much enjoyed by the men as the laundry and bath house, equipped with hot and cold water, shower and tub baths, also porcelain wash tubs, and good irons and tables.

Believing that "All work and no play makes Jack a dull boy," is just as true of the Negro as of the white man, we encourage certain forms of harmless athletics, and the all-round development of our students.

One can hardly realize the need of all these things, until he has come face to face with them, in the training of these men to be the leaders of their people. In them we see what they have to face when they go out into their life work.

Dear reader, will you not shoulder your part of this great responsibility and opportunity for service, by remembering us in your sympathy, your gifts, and in your prayers?

Tuscaloosa, Ala.

Mr. Geo. Egleston Woodruff, of Charlotte, N. C., says of the October SURVEY: "I sent mine to my son in Mexico. It is splendid."

DISINTERESTED MISSIONARY WORK AMONG THE NEGROES.

By Rev. C. E. Diehl.

FOR years certain members of the First Presbyterian Church of Clarksville, Tenn., and of the faculty and student body of the Southwestern Presbyterian University, have been interested in Christian work among the Negroes of this place.

A Sunday School has been conducted for some time, and on June 28, 1883, a Negro church of 16 members was organized; a Negro of unusual ability, integrity and piety, Daniel H. Overton, being elected ruling elder.

The following year the First Church erected a building, and leased it to the Negro people. This building subsequently was sold, and another erected in a more central location, in the best Negro section, where the work was continued, but as a Negro church it was not a success. Nearly all who attended were members of other Negro churches, which they supported; and besides, the Negro pastors did not seem to encourage our work.

Give us a Sunday School.

The members of the church gradually died or moved away, until there were only three left. It was then dissolved, and the three names transferred to the roll of the First church. These Negro members worship regularly at the First Church, and aid in the work for their own race.

In 1912 the Session decided to transfer the Negro Mission to a more needy locality known as "Black Bottom," where there are no churches of any kind and the need is great. It then turned over the building which had been in use up to that time, without charge for two years, to the City School Board, for use in connection with the Home Economics work for the Negroes. After this experiment, the City School Board continued and enlarged the work, transferring it to one of its own buildings.

The work in "Black Bottom" has prospered. The Sunday School has an average attendance of 75 and the Tuesday evening prayer meeting about 50. It is planned to secure a lot, and replace our present inadequate quarters with a suitable building, in which certain industrial features may also be taught. This work is in charge of the Committee on Missions of the Session of the First Church. The Superintendent of the Mission is a student of the University. His helpers are other students or members of the First Church, assisted by some of the more capable Negroes.

About 40 per cent. of our population is Negro, and the relation between the races is not hostile. The pastor of the First Church is cordially received by the Negro pastors, and is frequently asked to preach in their churches. This fraternal spirit has been fostered by the Brotherhood of that church, which

has made a study of the local Negro problem, and on several occasions has invited the Negro pastors and other prominent Negroes to meet with them for conference.

While it is our experience that it is difficult to establish and maintain a Presbyterian Negro church, it is not difficult, if there are people whose hearts are in the undertaking, to conduct a most helpful and gracious Mission work, the results of which though not tabulated in our Assembly's minutes, are nevertheless real and permanent. Opposition will be overcome when the Negroes understand that we are engaged in a work of disinterested love; that we are not seeking anything for ourselves, save the joy of building them up into efficient, capable, God-fearing characters.

Clarksville, Tenn.

TRAINING COLORED LEADERS.

By MISS HALLIE LOVE, *President, City Federation of Missions.*

AT THE time of the organization of the Federation of Missionary Societies of the twenty churches in Meridian, Miss., in August, 1915, there was an earnest desire in the hearts of the women to help the Colored people in our midst.

To this end a Committee was appointed, with Mrs. Ella Brooke as Chairman. She succeeded in securing the co-operation of the pastors and other prominent Colored people of the city, and laid the foundation for an Interdenominational Bible Teachers' Training Class among the Colored Sunday School teachers.

When other duties forced Mrs. Brooke to resign, Mrs. J. H. Currie undertook the work, and in a few months, with the help of others interested in the plan, not only placed the class on a seemingly permanent footing, but organized a Story Tellers' League among the Colored city school teachers.

The Training Class meets every Lord's Day in the auditorium of the Colored library, and the lesson for the next week is taught, with free round-table discussion and without printed helps. The best talent of the various denominations has been enlisted to teach this class. At first a different leader was called in each time, but it was soon decided that permanent teachers could do more effective work, though they alternate, each leader teaching only once a month. Thus the work is divided and monotony is avoided. The efficient Colored Publicity Committee sees that the Class is announced in the different Colored churches, and the response has been very encouraging. Mrs. Currie keeps in constant touch with the work.

There was a little delay in obtaining the co-operation of the Colored pastors in the beginning, due to their not understanding the written notices sent them of the proposed organization of the Training Class. We realize that the better plan would have been to in-

Waitin' fer de Story Hour.
Courtesy of World Outlook.

vite each Colored pastor and Sunday School superintendent to a meeting, where the plan could have been discussed, and their sympathetic co-operation gained at the start. But they are now very cordial, and we are earnestly praying that God will lead us into larger things.

The Story Tellers' League among the Colored Public School teachers was the outgrowth of a story hour on Friday afternoons in the Public Schools, a member of the Federation telling the stories. The League now meets every Tuesday at the Library, and stories are told by two previously appointed members. The others take notes, and the stories are re-told on Friday afternoons to neighborhood groups of children. It is hoped that all the Colored teachers may be enlisted in the plan during the school term of having a member of the Federation tell the stories to them, which they will repeat to their grades at the Friday story hour.

The stereopticon lectures of the Missionary Education Movement, which are given monthly by the Children's Committee of the Federation, are repeated for the Colored people. It is planned also to give one night of Christmas week to the Colored people for the holding of a musical service around the municipal Christmas tree.

Of course the work is very young, and we cannot tell the outcome, but those who are vitally interested in it have noticed a growing spirit of co-operation and confidence between the races. Hardly a Lord's Day passes that some layman or minister or missionary woman is not asked to address gatherings of different organizations among the Colored people, and the beautiful spirit in which these invitations are accepted augurs much for the solving of our racial problems. The Christ policy of love is the only policy for solving the perplexing enigmas of life, and we who believe this must be firm in our stand, knowing that "the weapons of our warfare are not carnal, but are mighty through God, to the pulling down of strongholds."

Meridian, Miss.

SUMMER ACTIVITIES IN THE PRESBYTERIAN COLORED MISSION, LOUISVILLE, KY.

By REV. JOHN LITTLE.

ABOUT ten years ago, a group of Christian college students in New York City conceived the idea of using the churches as community centers during the summer, while the public schools are closed, and of gathering the children there for regular instruction. It was decided to give half an hour each to instruction in music and to telling the classic Bible stories, and an hour and a half to manual training. This idea spread to many other cities, and now thousands of children in every section of our land, for a definite time each summer, are taught religion in the Daily Vacation Bible Schools.

For four summers we have had a Daily Vacation Bible School in the Presbyterian Colored Mission at Louisville, opening our buildings from 9 to 12 every morning. The teachers feel that in this school we have done some of our best work, during the season when many organizations restrict their activity, and thousands of children are idle all day. While many of the older boys and girls secure employment, yet hundreds are left without occupation, and we have more applicants than we can accommodate.

Several marked results were apparent during our first year. Each week we were able to impart as much Bible knowledge as in a month in Sunday School. The music on Sunday improved

steadily, the new songs learned during the week being sung with enthusiasm in the Sunday School.

The attendance in Sunday School increased during the summer months because the interest of the children increased in the building where they came each day to be taught soul-stirring music and heard Bible stories of God's wonderful dealings with men.

We had only five teachers the past summer, so were compelled to limit our attendance to a hundred. We gave the first opportunity to those who had the best record of attendance in Sunday School. Classes in rafia work and crocheting were taught for the girls, and the boys wove hammocks and caned chairs. A kindergarten class in manual training was conducted for the primary pupils. When the season closed, the teachers were surprised to see how much work had been finished.

The play grounds in the side yard of the church were open in the afternoon, under the supervision of Christian men and women, and hundreds of children were made healthier and happier by the hours spent there. The bath house was opened at five o'clock, and on one day the boys, and on the next the girls, were given the privilege of a bath. Hundreds of children took advantage of this opportunity.

Bath Rooms at the Louisville Mission.

Each Sunday six religious services were held, three in each of our buildings. Each afternoon the buildings were full, the teachers having as many pupils as could possibly be taught with

Music class at the D. V. B. S., Louisville.

any satisfaction. The attendance at the preaching services was good, and on Sunday evening an enthusiastic Christian Endeavor Society met regularly throughout the hottest weather.

During no summer in our history have we accomplished as much nor seen as many characters steadily developing under our influence, nor as many people coming on the Sabbath day to the House of God for worship.

There is only one discouraging feature, and that is our income! We have been compelled to borrow money to meet our current expenses, but we could not bear to turn away from our door those who were coming and asking for the Bread of Life. Never, from the very first, has the treasury had in it funds sufficient for one month's expenses, and yet the work is pressing on, giving to its boys and girls, men and women, new impulses for life.

What has been done here could be done in many other Southern cities.

Louisville, Ky.

THE SAM DAILY REFORMATORY FOR NEGRO BOYS.

By Rev. Charles H. Nabers.

THE great marvel about the Negro school and mission work in the South today is that remarkable progress is being made with practically no equipment. This truth is clearly demonstrated by a visit to the Sam Daily Reformatory at Ralph, Ala., fourteen miles from Tuscaloosa, Ala.

This Reformatory for Negro boys was started by Sam Daily, a Negro hack driver from Tuscaloosa, in 1904. He and his wife moved out to the large farm near Ralph, and began the work with six boys they secured from the Juvenile Court in Birmingham. Sam Daily died on June 1, 1913, but his wife continues the work that he started.

At present Mrs. Daily has 23 boys on the place. The majority of these are from the Juvenile Court of Birmingham, but a number came from Tuscaloosa. All have been convicted in the Courts before being sent out to her. Several times the number of her charges run as high as forty, but as soon as Mrs. Daily feels that the boys are to be depended upon, she tries to secure a position for them, and they leave the Reformatory. There have been many genuine cases of true reform, and a number of the boys are now leading useful lives in Birmingham and other places.

The work on the farm is carried on mainly by the boys. Mrs. Daily and Rev. Wm. Parham, the Negro chaplain

Boys in front of the Chapel. The Chaplain, Rev. Wm. Parham, is shown in the center, without hat.

Mrs. Sam Daily, her daughters and grandchildren.

who lives on the place, have the oversight and direction of the farm activities.

When the work was first begun, the boys were very poorly housed in a close, dark, badly ventilated log shack that was built by Sam Daily twelve years ago. Within the past two years a new dormitory has been constructed. With the exception of the roofing, practically all the work was done by the boys themselves. The building is roughly constructed, but if completed it would be satisfactory for its purpose. It is large enough to accommodate 100 boys. Mrs. Daily says that her outstanding need is for money to finish the interior of this structure. Another need is for beds for the boys. At the present time there are very few beds in the dormitory, most of the boys sleeping on the floor. The dining room and kitchen are on the ground floor of this building.

What is being done to shape the lives of these boys for good? Instruction is given by Mrs. Daily and her daughters, and all the boys except the very youngest have been taught to read and write. The ages range from seven to twenty years, and the intellects from some who appear to be half-witted to those who seem unusually bright. Regular religious services are conducted in the chapel by the chaplain. Sunday school literature is badly needed, and will be very much appreciated if sent to Mrs. Daily. In August she said to me, "We haven't had any regular lessons for the last two Sundays, because we didn't have Sunday school papers." Religious instruction is being well given, for at one of the services I heard all the boys sing all the verses of half a dozen hymns from memory. They were also able to answer a large number of Bible questions, and nearly all arose when I asked those to stand who had made a confession of Christ.

Tuscaloosa, Ala.

HELPING THE NEGRO ON THE UPWARD PATH.

By Rev. T. J. Hutchison.

IT IS quoted as a saying of Booker Washington, that if a Negro is anything but a Baptist, it is a sure sign that some white man has been tampering with his religion. My experience with the Colored brethren endorses this as being "most inginerally true." May it not be due to the fact that we Presbyterians have not done enough "tampering" with the religion of the Negro? Yet, whether or not we shall win them to our Church, they always welcome our aid, and there is for us a wide and practical field of helpfulness among them, as our experience in Auburn has proved.

There has been in existence here for two years, a Union Sunday School Teacher Training Class for Negroes, called for short, The Bible Class, which meets every Sunday afternoon for Bible study, study of Sunday school methods, and for practical demonstration of teaching. The class has six white teachers and 130 members, of whom 30 are adults. It meets in the public school building, and is sub-divided into classes after the plan of the graded Sunday School. From this live progressive organization as a source, a number of other activities flow.

Not long after the organization of the "Bible Class," came the agitation

Some Results of the Clean-up at Auburn.

The New School Building.

for a better public school building for the Negroes. In the spring of 1915 the campaign was started, and by the following Christmas a remodelled building, according to the latest school building plans, was finished at a total cost of $1,600. It has five class rooms, three of which may be thrown together for an auditorium. A night school was held last winter, conducted free by the white students here, under the auspices of the Y. M. C. A. Some domestic science work for the Negro girls has also been done.

We are carrying on an organized charity work, in a small way. Our church devotes its Sunday night offering to this purpose, and so does the Methodist church. Thus, in case of actual need we have been able to provide bread and meat, pay house rent, secure physicians, supply medicines, send patients to hospitals, and do other service of like nature, systematically, quietly and speedily. By this work, much suffering has been relieved, some lives have been saved, and comfort given the souls of the poor and needy in their last hours. We believe that this labor has been worth while, and it has been a source of real pleasure to those who have had a share in it.

We have also made some efforts in the direction of the prevention of disease, and securing proper sanitation among the Negroes. Formerly, much of the town garbage was dumped out in the Negro section of the town. In one clean-up campaign, the Negroes, without pay or outside help, moved away some seventy wagon loads of old cans, bottles, papers and such rubbish, and buried it in a gully. We encourage them to clean up their premises, to paint or whitewash their houses, to oil the mosquito, and to swat the fly. We locate the cases of tuberculosis, warn neighbors and friends, and teach methods of prevention and cure. We fumigate the houses for them, arrange for lectures by physicians, and endeavor to leave no one ignorant of these important truths of health. In the larger towns and cities, most of this work would be done by salaried officers, but there are many small towns and villages, with comparatively large Negro populations, which must wait on a volunteer work of this sort. And such practical work surely is one good way to help the Negro in our midst, and better the relations between the races. For, "Inasmuch as ye have done it to one of the least of these, ye have done it unto Me."

Auburn, Ala.

"THEY SHALL BE MINE, SAITH THE LORD."

A LETTER from a friend of Home Missions in Jackson, Miss., a Presbyterian woman, mentions an encouraging work among the Negroes that is being done by the "Woman's Bible Class," of the First Presbyterian Church, Jackson:

This work was begun over a year ago by a member of the class, the other ladies contributing to its support.

As the class grew, a Methodist lady offered to teach some of the children. Soon the enrollment exceeded fifty, and as another teacher was needed, Miss Lula Edgar Wharton of the Woman's Bible Class, came forward, and threw herself into the undertaking with characteristic energy.

Many were drawn nearer the Master by her gentle teaching. And all hearts were wrung with grief, when a little later it pleased God to call her Home. When these humble people learned that their beloved teacher was dead, they sent a floral design,

and requested that they be allowed to attend the funeral, and seats in the church were reserved for them.

One Colored woman was heard to say, "Well, if that had er been us, we would have been er hollering and er stamping so we could not er heard er word that preacher was er preaching. It sho was grand and quiet, just like Miss Lula, seems like I can jest hear her er saying that last text she taught to us 'Be still and know that I am God.'"

Oh! They are eager for the truth.

God placed the Negro among us, and we have been and still are criminally neglectful of the trust. God said, "Go ye into the world, and preach the gospel to every creature." You do not have to go to Africa. I can show you Negroes at your very door who never owned a Bible. Friends, ask your cook if she has one?

This letter is from another of our good Presbyterian women, from Edisto Island, a friend of our work and of the Negro:

I wish to thank you for the great help you have given the people of our island, the James and other islands on the South Carolina coast, both White and Colored, by sending to us Rev. W. A. Young, our new Colored evangelist. He is the first minister from Stillman that I have even heard and I thank God for an Institute that can develop such an earnest, humble, powerful gospel preacher. I beg you to keep us in mind, and whenever you can send us one of these ministers—it will be money well spent for the Home Mission cause. The Colored people are so many; we are a mere handful, and by the very nature of things we must stand or fall together. For years I have tried to keep up a Colored Sunday School, for I realize how they need the Truth, but they need it from one of their own color.

We hope for much from Young's preaching. Remember us in your busy life, and help us all you can by sending such men to us.

The following is from a Christian Colored woman, at present a member of our Colored Church at New Orleans. She is well educated, highly recommended, and has been working with success under the Jeanes Fund for Negro Rural Education. The letter is self-explanatory:

I have been planning to write you for some time. I have prayed over the plan also, and today made up my mind to write you. I am a Negro woman, and a recent member of the Berean Presbyterian Church. I am seeking work as a missionary or industrial teacher. Let me tell you what I mean by this:

"Presbyterian work among the Negroes in the State of Louisiana is on a small scale. I think there are four churches only, and no educational work, and no Colored Mission.

"I would like to be employed to visit the churches and at some point locate a school.

"The school year has begun and the time is ripe for such a work. It would give an incentive to Presbyterian influence in the State, especially among the Colored people. The school, wherever located, could be made to help pay the salary."

RAYS OF LIGHT ON A DARK SUBJECT.

"American Protestantism has generally discovered what Peter learned at Joppa."

Why Booker Washington Was Great:

Somebody has said that the optimist is a man who takes the lemons that are handed him and turns them into lemonade. This is what Dr. Washington did. To be a member of the Negro race was no handicap to him. He believed in God; he believed in his race; he believed in the white man, North and South, as a factor to aid in the achievements of his race. These are some of the optimistic songs he sang to his race: "Don't worry about the ballot; get learning, get education and property. Don't worry about Jim-Crowism; see that you have the right kind of character. Don't be calling yourself a downtrodden race; God has created you for a purpose."—*The American Missionary.*

His Platform:

The Negro needs education, and desires it ardently. The White man can help him to get it. But that alone will not save him. No *race* is saved by an alien. Negroes themselves must lead their own people to victory. Such is the platform of Booker T. Washington.

* * *

Thinking White:

There never was a time in the history of the South when the condition of Negroes was so good and the White people were so happy as they are now. There never was a time when the outlook was so favorable to the ten million Negroes in the South; when there were so many Southern White people thinking *white* about the Negroes.

We think he is a man. We are standing up and saying it out loud, "He *is* a man." We are going down on our knees and praying to God to help us deal with him on the basis of humanity.—*The Southern Workman.*

* * *

Negro Farmers:

There is now a vast army of Colored farmers in the South, working millions and millions of acres rich in possibilities, and yet only a small fraction of this land is rated as improved land. According to the Census of 1910, there were in the South, 890,141 Colored farmers (28.7 per cent. of the total number of farmers) working 42,609,117 acres (12 per cent. of the total farm acreage), of which 27,735,743 acres (or 18.4 per cent.) were reported as improved land.

Colored farmers control nearly a billion dollars' worth of land and buildings in the South, and still they control only one-eighth of the land and buildings on all the farms in the South.

That the Negro farmer is going forward by leaps and bounds in the possession and control of property is clearly shown by the Census figures of 1900 and 1910. Even where the Negro has many disadvantages to face, he is making progress—*The Southern Workman.*

* * *

Lynching:

Important and significant was the recent meeting of the University Commission on Southern Race Questions, held in Durham, N. C., in January.

At the first session the discussion was chiefly on the subject of lynching.

After citing the fact that the year 1915 saw 68 lynchings, an increase of 30 per cent. over 1914, the statement ends with these strong words:—

"Society has a right to expect college men to help in moulding opinion and shaping conduct in matters of this sort. It is their privilege and duty to co-operate with others in leading crusades against crime and mob rule, and for law and civilization. For this reason the University Commission makes its first appeal to you, and urges you strongly to co-operate with the press, the pulpit, the bar, officers of the law, and all other agencies striving to eliminate this great evil by speaking out boldly when speech is needed, and letting your influence be felt against it in decided, unmistakable measure and manner.—*The Southern Workman.*

* * *

Sobbing With Her Pocketbook:

Here is a truth admirably told by an old Negro "mammy" and we give it in her own words: "Hits a sad case dat I has shed a barrel of tears over, Sis Mirandy,' Sis Caline says 'bout some po' fambly, a-snifflin' through her nose.' 'Dat sho' is a lot of tears,' 'spons I, 'but whut is you give dat po fambly, Sis Caline? Hit would be more comfortin' to dem hongry chillun ef you would quit cryin' a while an' git busy cookin' 'em up somethin' to eat an' gittin' together a bundle of clothes for 'em.' 'But, Sis Caline takes out all her symperthy in cryin' over de afflicted; an' you ain't never heard her sob none wid her pocketbook. Naw'm, I 'specs dere ain't no cheaper way of helpin' folks dan to cry over 'em. An' de funny part of hit is, if you do cry over 'em, ev'ybody says whut a kind, symperthetic heart you has got; an' dey don't take no notice dat all you draps in de conterbution plate is a tear of pity."

* * *

Our Greatest Obligation:

The greatest obligation of Southern White Christians to men of other races is to the millions of Negroes here in the South. Home Missions has been in all the years and still is the means of saving approach. Salvation for the South as a section can only be had by the Whites helping the Negroes. There is no adequate approach to the need save the approach of the gospel. Here is an immense social service, being rendered and to be rendered.—*Our Home Field—Southern Baptist.*

* * *

Negro Home-Makers Clubs Organized in Alabama.

In an effort to improve conditions in the homes of Alabama Negroes, the State Department of Education has organized Homemakers' clubs for Negro girls in 23 counties, with an active membership of 5,111 girls and 3,408 mothers. James L. Sibley, State agent for rural colored schools, has charge of the organization of the clubs, which are generally under the direction of the "Jeanes" supervising industrial teacher.

Good results have come from the work in every county. "Partial reports show a total of 263,943 quarts of fruit and vegetables put up,"

"Co-operation of leading white people was secured. Little fairs and exhibits were held in many communities, to which the public, both white and colored, came. The lessons given have been very practical. Cooking, housekeeping and sanitation have been especially stressed, and a spirit of pride in home life has been developed."

* * *

Housing New York's Negroes:

One of the most pressing problems in New York City today is the housing of its Negro population. A careful investigation of conditions under which Negroes live in New York was lately conducted by the National League on Urban Conditions Among Negroes.

The specific district covered included an area of twenty-three blocks. It is estimated that over 49,000 Negroes live in this district, most of them in tenement houses offering poor accommodations, for which they pay high rents.

—*The Southern Workman.*

S. O'H.

By MISS BARBARA E. LAMBDIN.

In the passing from earth to heaven of Miss Sallie O'H. Dickson, at the home of her nephew, Mr. John A. Dickson, in Morganton, N. C., on July 18, 1916, the Executive Committee of Home Missions has lost a valued friend and co-laborer. Her sympathy and help were never failing.

It was appropriate that, several years ago, the Orange Presbyterial Auxiliary, of which she had formerly been president, and was then honorary president, established in her honor the "Dickson Memorial" in connection with the Semi-Centennial Building Fund of the Assembly's Home Mission Committee. Though not yet completed, The Dickson Memorial Fund already has been used to assist weak congregations to build houses of worship, and will continue to bear fruit through years to come.

Interested in every department of the work of our Church, and actively engaged for many years in promoting the better organization of our women, there were yet two fields of missionary endeavor that especially claimed Miss Dickson's fealty.

Though a native of South Carolina, much of her life was associated with North Carolina—as a young lady, as a teacher in Charlotte and elsewhere, and later as an honored member of the home of her devoted relatives, Mr. and Mrs. J. M. Rogers of Winston-Salem. Each summer, too, for thirty years, she had spent at Bowling Rock, near Banner Elk, in the North Carolina mountains. The needs, therefore, and the exceeding promise of the mountain people made a strong appeal to her. She loved them with a deep devotion, and by her writings did much to make others know and appreciate them, and help bring the day of opportunity and gospel privilege to the Highland people.

Miss Dickson was also a true friend of the Negroes, as was her brother, Dr. Andrew Flinn Dickson. As a pastor in slave times, Dr. Dickson had his black as well as his white congregation, and for the Negroes he wrote "Plantation Sermons," a book which had a wide circulation for many years. Later, he was associated with Dr. C. A. Stillman in the training of Colored preachers at Stillman Institute, and continued in that work until his death.

Being a gentle woman of the old South,

Miss Sallie O'H. Dickson.

Miss Sallie ever felt a sincere affection and sympathy for this weak child race. Though unable to teach in a Colored Sunday School, as she longed to do, she sought in numberless ways to help and uplift the Negroes, and to interest others in their behalf. As opportunity offered, she spoke to them personally about the things of the soul and of higher living, prayed with and for them, and furnished them with helpful literature. Personally and by her facile pen she pled for a better understanding between the races, and for the real evangelization of the Africans whom God has placed in our midst.

Readers of the Missionary Survey and of our Church literature will miss the familiar "S. O'H.", or as it was sometimes, simply "O'H.", which this gifted woman modestly signed to her poems, stories, letters and articles—all written with the one purpose of advancing the kingdom of her Lord and Savior.

She spoke often in life of "the Master," and when the end came it was peace and triumph, and she passed with joy "through the gates into the City."

Atlanta, Ga.

A THANKSGIVING HYMN.

By O'H.

Giver of every perfect gift,
Our hearts in grateful praise we lift
To Thee, for all that Thou hast done—
For Thou hast blessed us every one.

We thank Thee for Thy open Word,
And that its truths our hearts have stirred:
We thank Thee for Thy promised grace,
Thy hand in every need to trace;

For home and friends, and service too—
Something however small to do
For Thee, and those whom Thou hast given
To share our hopes of earth and Heaven.

We thank Thee, Father, for the love
That lifts our souls from doubt above.
That makes us cast our cares on Thee,
Assured that Thou dost hear each plea.

Not always can our blinded eyes
Count with their blessings tears and sighs;
And yet, oh Lord, they have their place
With the rich mercies of Thy grace.

Both cloud and sunshine come from Thee,
And we have learned Thy love to see
Through tears, as well as when the light
Of smiles and joy makes all things bright.

Therefore, O Lord, with tearful praise
We thank Thee for our clouded days,
And pray that Thou wilt send us light
'Ere daylight merges into night.

We thank Thee for the love that keeps
The hearts that trust,—love that ne'er sleeps,
And now we would renew our vow,
And with full hearts our spirits bow.

—*The Presbyterian Standard.*

THE CRY OF OLD AGE IN A LARGE CITY,

Sometime ago, in the *Woman's Home Companion*, there was a remarkable story, entitled, "The Soft Wind off Croagh Patrick," in which the principal character is an aged Irish woman, who left Ireland and came to America to settle in a great city. In the course of the story the old lady bursts out in condemnation of great strange cities, as they look to an old person who has foolishly left a rural settlement and undertaken to take up the complicated life of a vast city:

"I can't stand this murtherin', moitherin' city. It's like some weary maze to me, Docthor. I'm wore out wid it, the shmells av it, an' the noises av it, an' never a blade of grass an' niver a look at the blissed sky. An' if the neighbors come in 'tis not in frindship, but to make a mock av ye. An' there's nawthin' clane, an' there's nawthin' swate, an' there's nawthin' purty—an' I'm wore out wid it all. I want just me own ould home, Docthor. Forbye, there's nawthin' grand at it, 'twas there Timmy an' I come afther the weddin' mass, an' 'twas there he died. An' all about there's frindly faces, an' there's the big open sky—ah, Docthor, avick, I was too ould to lave it. 'Tis all right fer thim that's young—but I was too ould—too ould. There's no promise in Ameriky f'r me, an' there's no work—my workin' days are gone. There's nawthin' here f'r me but misery an' longin' an' the black heartache f'r the ould country."—*Exchange.*

CONDITION OF ASSEMBLY'S HOME MISSION TREASURY, OCTOBER 1, 1916.

Cost of work April 1st to September 30th	$86,264.76
Total receipts to September 30th	61,935.22
Deficit this year	$24,329.54
Indebtedness from last year	13,000.00
Total deficit October 1st	$37,329.54

A. N. SHARP, *Treasurer.*

CAN YOU TELL?

1. What is Home Mission Week? Why should it be observed in my church, and what shall be my part in it?
2. What is the ideal and vision for Stillman Institute?
3. How are the students at Stillman Institute being trained along industrial lines?
4. How has a successful missionary work been carried on among the Negroes at Clarksville, Tenn.?
5. Mention some of the plans of the City Federation of Missions, of Meridian, Miss., for helping the Negroes of that community?
6. What are some of the results of the Daily Vacation Bible School at The Colored Mission, Louisville, Ky.?
7. What far-reaching work is being done by the Sam Daily Reformatory?
8. In what special ways have the white people assisted the Negroes at Auburn, Ala.?
9. What was the remark of a Colored woman at the funeral of a White teacher?
10. What are "some rays of light on a dark subject?"
11. How was a Sunday school for Colored children started at Tuscaloosa, Ala.?
12. What did the members of the Dunbar Country Club do to Nannie?

SENIOR HOME MISSION PROGRAM FOR NOVEMBER.

Prepared by MISS BARBARA E. LAMBDIN.

He that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

Ye are bought with a price.—1 *Cor.* 7: 22, 23.

1. Hymn—"Thy Life was Given for Me."
2. In Concert—The Lord's Prayer.
3. Transaction of Business—To include Announcement of Plans for Home Mission Week.

"AT HOME."

4. Reading—Romans 12.
5. Prayer—That our "living sacrifice" may be complete and acceptable to God.
6. Recitation—Miss Dickson's "Thanksgiving Hymn."
7. The Training of Head, Hand and Heart at Stillman Institute.
8. Saving the Colored Children.
9. Recitation—"O Li'l Lamb."
10. College Men and the Negro.
11. Christian Women and the Negro.
12. Discussion—How we may Help the Negro in our Midst.
13. Hymn—"Savior, Thy Dying Love."
14. Sentence Prayers—For a fuller awakening on the part of Southern Christians to our God-given duty to the Negro; for an acceptance of each individual's part; and for a blessing upon all Christian work for the Negro, especially the work of our own Church.

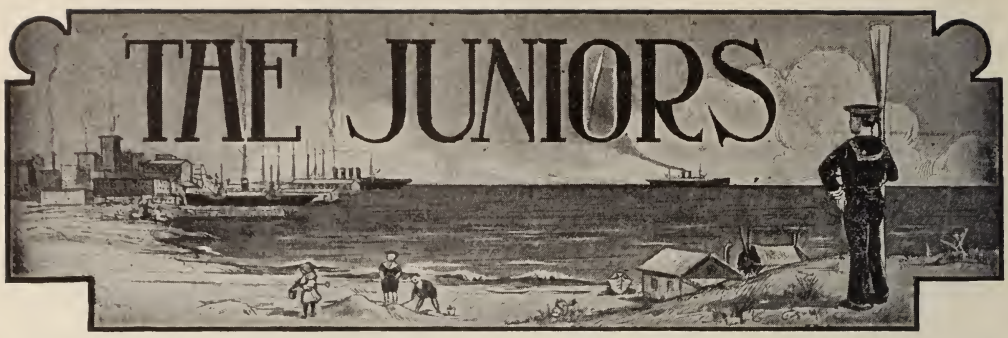
Notes:

3—Be sure that Home Mission Week is observed in your Church, and Mite Boxes are given out early. See Announcement elsewhere.

6—Preface with a brief statement of the life and work of this devoted friend of the Negro, and of all missionary work.

9—See Junior Department.

For 7, see articles on pages 805 and 806; for 8, pages 810, 812 and 820; for 10, pages 808 and 813, close with the Call of the Black; and for 11, see pages 809 and 865.



"LITTLE ONES TO HIM BELONG."

By Mrs. N. W. Kuykendall.

One day while out walking with my children, we passed a little Negro girl playing in the street. In conversation with her, I asked if she went to Sunday School. She said, "No, I ain't got no whar to go."

The little Negro's reply kept coming into my mind, and I began wondering how many children in our neighborhood, like this little girl, did not have anywhere to go; and what we could do about it?

A few days after that, I took a pencil and note book, and made a house-to-house visit of the Colored families right around us. Within one block of Stillman Institute I found 27 Negro children who did not attend any Sunday School. Going a little farther, we found 86.

Mothers were asked if they wanted their children to go to Sunday School, and in every case they seemed anxious for them to attend, but said that they could not send them to their Sunday School in town because they did not have any shoes, or that their clothes were not good enough.

Kindergarten Class, D. V. B. S., Louisville Mission.

We later sent a message around, saying that on the next Sunday afternoon we would have Sunday School in Stillman Institute Chapel.

Long before the bell rang, the children began coming. We opened school with 35 present.

Our Committee of Publication kindly gave us literature for the school, including fifty Catechisms and twelve Hymn Books with red covers, which pleased the little Negroes very much indeed.

We now have enrolled 67, and have had as many as 62 present at one time. Our teaching force is small, but we have taught these little ones the story of Jesus, the twenty-third Psalm, and some of the Beatitudes. We spend a great deal of time singing. Oh how they love to sing!

"Jesus loves me, this I know,
For the Bible tells me so.
Little ones to Him belong;
They are weak, but He is strong."

As they sing, it comes to me:

"Yes Jesus loves them,
Yes Jesus loves them,
Yes Jesus loves them,
The Bible tells me so."

We hope that this winter we may be able in some way, to reach the mothers of these children. We want to have them come to the chapel some week-day afternoon, and help them with their problems; and teach them for a short time from the Bible.

Tuscaloosa, Ala.

O LI'L' LAMB.

By PAUL LAWRENCE DUNBAR, *The Negro Poet.*

"O li'l' lamb out in de col',
De Mastah call you to de fol',
O li'l' lamb!

He hyeah you bleatin' on de hill;
Come hyeah an' keep yo' mo'nin' still,
O li'l' lamb!

De Mastah sen' de Shepud fo'f;
He wandah Souf, he wandah No'f,
O li'l' lamb!

He wandah Eas', He wandah Wes';
The win' a-renchin' at his breas',
O li'l' lamb!

O tell de Shepud whaih you hide;
He want you walkin' by His side,
O li'l' lamb!

He know you weak, He know you so';
But come, don' stay away no mo',
O li'l' lamb!

An' atah while de lamb he hyeah
De Shepud's voice a-callin' cleah—
Sweet li'l' lamb!

He answah from de brambles thick,
'O Shepud, Ise a-comin' quick,'—
Yo' li'l' lamb!

A COUNTRY CLUB.

Shining in a Dark Place.

By ROBERTA C. BARR.

This club is not organized to play golf and tennis, as are most country clubs, but for self-improvement. Its real name is the Dunbar Club—named for the Negro poet, Paul Lawrence Dunbar. Its members are Negro boys and girls from thirteen to twenty-one years of age, who live in the country, and whose teacher finds that they must be taught many lessons not found in books. Let us look at the word picture this teacher paints for us:

Here is what their teacher says:

"There are 104 children in this district. Of this number 25 cannot read or write, and they are quite grown up. I have organized a Dunbar Club; the charge is a penny a month. Any boy who is heard to swear has to pay a fine of twenty-five cents or forfeit his membership. Each member must keep his person neat; the hair, nails and teeth must receive special attention. Neglect of these will cause a member to be fined.

"Seventeen-year-old Nannie refused to comb her hair. The children waited several days to see if she would improve. Finally, one recess, they got her in the corner, two girls held her hands, while two boys combed her hair. The louder she cried, the harder they combed. Then they found a piece of broken mirror, and Nannie must have thought she looked improved, for she gave no more trouble.

"The money collected from dues before Christmas we used to get candy for the orphan children in our school. Can you imagine the kind of homes most of these young

Some of the Club Members.

people have? Can you not see their ignorant, superstitious parents? One of the mothers died with 'spider sickness' not long ago, 'hoodooed by an enemy,' the neighbors said. It is a dark corner here!

"Some folks say all Negro boys are bad, and Negro girls are loud and lazy. Some are, but think how they have been brought up. How many of you have a father and mother that cannot read or write? Hands up; not one? I thought so! What would you be like if your parents and grandparents before you were ignorant?

Let us ask the boys and girls of the Dunbar Club the same question. Look! All the hands are up but one or two. That means that these children have had a bad start. In your homes are books and papers, generally a bathtub, or lots of soap and water; you eat your meals at a nicely spread table, with a knife and fork. You were born to these things, while Colored children, many of them, must learn after they are grown.

White children who live in clean houses, who have clean bodies, and yet are bad, are much more to blame than black children who start with the world against them. I know of one Negro boy who had his start toward the good from the use of a toothbrush. He is a fine big boy now, teaching in a country school. Little Pomp was an idiot, people said, but after one year in a Christian school, with baths, rubs and kindness for treatment, Pomp is as bright as any boy, and says he is going to be a preacher. Isn't that the kind of boys and girls you like to help?

Boys, share your papers and books and games! Girls, share your ribbons, neckties and sewing baskets, and often spare the nickles from the "movies." It is not the color of our skin that counts with our Father, but the color of the heart and only the WHITE-HEARTED, the pure, and kind and good, who will "see God."

JUNIOR HOME MISSION PROGRAM FOR NOVEMBER.

By MISS BARBARA E. LAMBDIN.

HELPING.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the sweeter;
If any little help of mine
May make another glad,
God give me love, desire and strength
To bring comfort to the sad.
—*Adapted.*

1. Song—"Jesus, Still Lead On."
2. Prayer—Gratitude for all God's good gifts to us, and that He lets us have a part with Him in bringing the needy and lost to our Saviour.
3. Thanksgiving Story and Recitation.
4. Transaction of Business, and giving out the Mite Boxes.

HELPING OTHERS.

5. Song—"I Think When I Read that Sweet Story."
6. The Compassionate Lord and the Selfish Servant. Matt. 18:23-35.
7. Mrs. Kuykendall's Afternoon Sunday School.
8. Recitation—"O Li'l Lamb."
9. The Dunbar Country Club.
10. Song—"Gather Them In."
11. Forming and Re-forming Colored Children.
12. Other Ways of Helping.
13. Recitation—"Helping."
14. Song—"Pass Me Not, O Gentle Savior."
15. Prayer—For a more friendly attitude toward Colored people, and kindly interest in the young people; for God's blessing upon all Christian work among them; and for its extension among others now unreached. For real love of the souls of the Africans in our midst.

Notes:

4—Explain the purpose of Home Missions Week, and its connection with Thanksgiving, and arrange to co-operate.

6—Read or tell this, and make the application personal.

11—See pages 810 and 812.

12—Get incidents from other articles in the Home Mission Department.

13—Three children each recite two lines, and all recite in concert the last two lines.

14—This is a favorite hymn of the pathetic little waifs at the Sam Daily Reformatory. If the children all over our Church could hear them sing it, I am sure that their hearts would ache to help bring the brightness of Christian love into their needy lives and hungry hearts.

ESTRELLA.

By Eva Louise Hyde.

BRAZIL has long been known as the Land of the Southern Cross. In a certain village of this far-off land lived a little girl whose parents had given her the beautiful name of Estrella, which means "star." Surely when they called her by this lovely name they fondly hoped that in the years to come she would grow up to be a bright and beautiful woman, a light and joy in their home. Certainly they loved their little daughter very much; and although many other little ones came to brighten their home, they never forgot to plan for the education and the future of little Star. To realize this fond desire they planned to give her educational advantages superior to those of the children even of the wealthy in that country. For at that time a little embroidery and perhaps a little knowledge of music were considered a liberal education for a woman. The coming of Protestant missionaries and the establishment of Protestant schools in many parts of the country, however, brought about a slow but sure reformation along these lines. This new influence upon the people at large aroused the Catholic priests, or "padres," to increased zeal in the establishment of Catholic schools. They counted much upon their long exercised and compelling influence upon the people to send their children to these schools—schools of such inferior sort that even the power of the priests failed in many instances to enforce attendance.

Now, little Estrella's mother was a very devout Catholic and willing to do whatever the padre said; so until Estrella was eleven years old she attended one of these schools. Though quick to learn, her progress was slow and unsatisfactory to her father, whose desire and ambition for his daughter extended beyond convent walls; and he began to look about him for another school. Being a well-to-do merchant, his frequent trips to the great capital at Rio and other large cities had given him broader views of life and the increasing necessity for education on a broader basis, especially for girls. He had also learned not only to discredit but to know as false many of the statements made about Protestants. So when he heard of an American school conducted by missionaries, where little girls were taught not only English, but many other things, it seemed to him the open door for the realization of his heart's desire for Estrella, and he determined to send his daughter there, despite the padre's warnings and the mother's fears. On his next business trip he took "the little star," as he fondly called her, with him to be entered as a pupil in the mission school. The poor, superstitious mother was very unhappy when she saw that her husband was determined to send the child to a Protestant school, and she paid the padre a large sum of money to bless some little medallions of saints for her daughter to wear around her neck to protect her. Then she and the padre both gave little Star many solemn warnings about how she must pray to the Virgin Mary every day and must close her ears and not listen when anybody read or talked about a certain dreadful book called the Bible and, if they made her go to church, how she must be sure and wear her saint medallions. In fact, they talked to her so much that it was a very scared and unhappy little girl who embraced her mother and kissed the holy padre's hand as she said goodbye.

The wonder and excitement of the trip almost made her forget her woe, but when the journey was finally ended and they stopped in front of a big and beautiful new building, which she learned was the school taught by the American missionaries, her fears came back, and a great wave of homesick-

ness overwhelmed her. Her father led her in, and they were met by a gentle, sweet-faced lady who did not look at all like the ogre she had imagined. After talking for some time with this lady, her father went away, and little Star was led to a big room with many windows and long rows of little white beds, where she at length sobbed herself to sleep, still clasping her beads and her saints.

Next morning when she awoke the novelty of becoming acquainted with her little roommates kept her from thinking about herself. Then at the breakfast table she met many larger girls as well as the teachers. Surely these girls looked happy, except for a few like herself who were too new and too timid to feel very comfortable.

After breakfast all the girls went to make their beds and clean their rooms. Now, Estrella, like the majority of girls who came from homes well enough off to afford servants, had never made a bed in her life. However, she soon caught the enthusiasm of the rivalry to see who could spread the sheets and covers the smoothest and quickly learned. At eight-thirty the school bell rang, and everybody went downstairs to begin the daily lessons. Little Star had to undergo an examination which placed her in the third B class. Even in this low grade she found herself at a disadvantage with the other girls, for she had never been taught to think or do anything for herself. In the Bible class, obedient to the oft-reiterated counsel of her mother and priest, she listened to nothing and responded to nothing. This was in the beginning; but even the most docile child could not close her ears always to the wonderful stories of the Old Testament heroes; so little by little she was drawn into and absorbed by the atmosphere of faith, courage, obedience, and love as pictured in the lives of Abraham, Joseph, David and the others.

In the Sunday school the same thing happened. The first time she entered the church it was with fear and trembling, but soon she forgot her fears in curiosity. Did they call this big, bare hall a church? Why, there was no beautiful altar with glittering ornaments and candles, no priests in gorgeous robes, no altar boys swinging incense, and—could it be possible?—not a single saint. Stealthily she turned her head in each direction. Not a niche was to be seen and not an image nor a picture. While she was wondering what kind of a religion this was without saints or the Virgin Mary, the organ prelude began, and soon the people rose to sing. Now, in the Catholic churches they do not sing hymns, and there is little music except peculiar chants used on special occasions. Some one gave Estrella a hymn book, and she followed the words the people were singing. Why, how pretty they were! Surely there was nothing bad there. The little girl loved music, and she could not help but enjoy the songs that were sung in both Sunday school and church.

In the afternoon when school was out the children were free to play for two hours or more in the yard. How eagerly they went in for tennis, croquet, basket ball, and all the games that children love? Here even the big girls played—an unusual thing, for most Brazilian girls are young ladies at thirteen or fourteen, and play is beneath them. They only care to stroll, or "passear," as they call it. At first Estrella was shy and rather suspicious. When she did play she was awkward and self-conscious. By and by, though, she entered into all of the sports as heartily as the others, and at the end of the year there was no better nor more enthusiastic basket ball player in the school. So it was in everything. Prejudice, superstition, ignorance, and fear, all vanished in the atmosphere of love, light, and freedom with which she was surrounded. It took some bitter experiences to teach her that a lie is a sin and a thing for which to be punished. How could she know when her parents

used them so commonly and seldom corrected her for dong so? She learned in time, however, that she could trust her teachers, that they told her only the truth and expected the same from her.

At the close of the school year more than one teacher was heard to remark that in no other child had they seen such marked development as in Estrella. From a seemingly stupid and unreliable girl she had been transformed into an eager and trustworthy student. None who saw her beaming eye and eagerly outstretched hand as she received a little hymn book, a gift from the Sunday school on the last day of school, could doubt that something more than just her mind and body had been touched and stirred.

Dear young people, if this true sketch of the early life of Estrella has interested you, may we not appeal to you in behalf of the thousands of other "little stars" whose light is obscured by the thick clouds of ignorance and superstition? Will you not help to make our mission schools bright little lights which shall shine so steadily that they may be seen from afar and give safe guidance home? Will not each one of you reflect the glorious light of the "star of the East," whose light is for all nations?—*By permission of Woman's Missionary Council, M. E. Church, South.*

THE STORY OF MISS COOPE.

ONE of the romances of modern missions is the story of Miss Coope and her work among the San Blas Indians, told on another page of The Survey. This tribe inhabits one of the Islands off the coast of the Isthmus of Panama, and until quite recently remained in their primitive savagery. Modern civilization first found its way to them in the form of the whiskey saloon. Some Catholic priests from the Isthmus went over and "converted" a few of them after the manner in which they usually convert savage people. The way in which Miss Coope found her way to them and the work she did among them is told in her letter published elsewhere.

One of the fruits of her work was the conversion of a little boy, a son of the Ex-Chief of the tribe, who came with her to the Congress on Religious Work in Latin America, held in Panama in the month of February. He is an exceedingly bright and interesting child, and Miss Coope was anxious to send him to be educated in America. Some friends of hers in New York offered to take charge of him and send him to school at Nyack on the Hudson. It was necessary for some one of our party to assume responsibility for him on the steamer and on his landing in New York, and this Mrs. Chester was willing to do.

Miss Annie Coope and Lonnie Powers.

He had never seen anything but tropical weather and had only a cotton suit of clothes, the first suit of any kind he had ever worn. When we landed in New York a severe blizzard and snow storm was in full blast. Fortunately, we had a warm Chinchilla cape, in which we wrapped him up and turned him over to the friends who were waiting to receive him at the dock. We do not remember his Indian name, but his American name is Lonnie Powers.

We are sure the readers of our Junior Department will be interested in the following letter which he wrote to Mrs. Chester in the month of April, and we hope that some of them will remember and pray for this dear little Indian boy:

, Sat., April 29, 1916.

"My dear Mrs. S. H. Chester:

It seem a long time I see you. I am praying for you. Jesus is with you. Will you write me a letter. I am waiting for you to write me a letter. Oh I remember you all the time. Are you well? I am getting along good in the school. The boys in school are fond of me. I am glad that I love Jesus because he make me a good boy. I have letter from Sis. Coope. Well I going to say to you Goodbye. God be with you till we meet again.

Your loving boy in Jesus Christ,
LONNIE POWERS."

JUNIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1916.

Arranged by MISS MARGARET MCNEILLY.

Song—Bring Them In.
Scripture Reading—1st Cor. 13.
Prayer.
Roll Call—Answer with the name of a Missionary in Brazil.
Minutes.
Collection Hymn.
Offering.
Business.
Recitation—The Lord's Work.
Song—That Sweet Story.
Story—How the Truth Came to Senhor Alves and His Neighbors.
Some Interesting Things About Brazil.
Our Little Cousins in Brazil.
Song—Selected.
Prayer—For the children of Brazil, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Review the children on our own work in Brazil. Let them tell anything of interest of the country, the work or the workers.

The recitation may be given by one child, or by six small children.

Let one of the older children draw a map of Brazil, and locate the Stations of our Mission on it.

It would be well to let the children find out something about Brazil, for themselves—Some of the Feast Days, something about their saints, etc.

Impress upon the children the fact, that while the people of Brazil have a religion, it is not the true religion. It is an idol worship as truly as in heathen lands.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year $1. These programs are issued the 15th of each month for use the succeeding month.

Mrs. Geo. D. Elliott, Sr., of Duke, N. C., voices the sentiment of many regarding the Missionary Survey, in the following phrase of her letter: "It is the best of all missionary magazines to me. I don't see how any church member can afford not to have this great help in their home."

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue, North, Nashville Tenn.

MONTHLY TOPIC—BRAZIL.

IF OUR readers will turn to page thirty of our last Annual Report, a copy of which will be forwarded on application, and read Dr. Henderlite's account of the situation and work in Northern Brazil, they will find it full of interest and of valuable information. Dr. Henderlite's reports are always missionary literature with the indispensable quality of readableness. The European war has produced a general paralysis of business throughout the whole of Brazil and the hard times have been accentuated in Northern Brazil by a prolonged drought which has rendered some of the localities almost uninhabitable. Under these conditions the native pastors have manifested a heroic spirit of self-denial and courage and their faith and patience have been rewarded in some very remarkable ways which Dr. Henderlite describes in his report.

The East and West Brazil Missions (which were formerly united in the South Brazil Mission), and in which are located the Lavras Industrial School, The Charlotte Kemper Seminary and the Campinas Theological Seminary, have had a prosperous year's work, which is described by Dr. Allyn in an interesting way on the 37th page of the Annual Report. A spiritual revival prevailed for several months among the students of the Lavras Schools, resulting in forty-nine professions of faith and twenty-five additions to the church by baptism.

The school at Bom Successo was dynamited one night, while Miss Ruth See and more than thirty pupils were asleep in the building. A bomb placed on the roof exploded and demolished the roof, but the fuses to five other bombs placed under the building went out before reaching the point of explosion and in this way the lives of the occupants of the building were saved.

The character of the local priest may be inferred from the fact that he was immediately suspected of having instigated the outrage by the local authorities and was tried in the court on that charge, but was acquitted. Public sentiment, however, was so strong against him that he was obliged to leave the town. The citizens of the town held indignation meetings and urged Miss See to remain and carry on her work, assuring her of their full sympathy and of their utmost efforts for her protection.

The urgency of the general missionary situation in Brazil at the present time arises from the fact that the entire intellectual class, both men and women, have been alienated from Christianity by their disgust at the saint worship, and fraudulent claims of miracle working in connection with holy relics and other absurd superstitions of the Romish Church in Brazil, which is the only representative of Christianity of which they know anything. This fact taken with the fact that there is a wide-spread movement for popular education throughout the whole country and that this education

in its more advanced stages is only to be had at institutions which are dominated by anti-Christian influences creates an alarming situation. Unless the Evangelical Protestant Church of this country awakens to a new interest and takes in new energy in the prosecution of its work in Latin America, and especially unless it begins to take measures for reaching the higher classes with the pure gospel of Christ it will not be very long until what we call "the neglected continent" will be completely dominated by the spirit of hostility to the very name of Christian.

MORE TROUBLE WITH THE BELGIANS IN THE CONGO.

This time it is not with agents of the Government or of the Rubber Companies, but with those of the Roman Catholic Church. We are in receipt of a letter from Rev. John Howell of the London Baptist Missiontry Society, enclosing a leaflet in which he details some of the recent experiences of Protestant missionaries and native Christians in this connection. One missionary, whose name is not given, says: "On a certain day I was in one of the villages and a Roman Catholic priest was there. At his instigation our two teachers were arrested and beaten without trial, cruelly tied up for the night, tied together by the neck in the morning, and forced to attend a Roman Catholic service, the priest officiating. I was a witness of all this, even to standing at the door of the church, hoping to encourage my teachers thereby."

Another missionary writes: "I was in a village and a priest came into the village and began shouting and using abusive language, winding up by saying, 'You are a devil, go home to your women.' This was all done before the natives in the village."

Our correspondence with our own missionaries recently has contained frequent reference to the outrageous conduct of Romish priests and the unscrupulous means which they are using to prejudice the natives against Protestantism.

Considering what Protestants in America and England have been doing for the past two years for Belgian Roman Catholics who have suffered at the hands of the Germans, we surely have a right to expect different treatment from this at the hands of the Priests in the Congo. Cardinal Mercier won the sympathy and respect of the whole Protestant world by the noble pastoral letter which he wrote to his afflicted flock in Belgium some time ago. It is impossible to believe that the man who wrote that letter would have sympathy and approval for the doings of his fellow-churchmen in the Congo. Possibly, if his attention could be called to the matter and the facts of the case laid before him, he might feel it to be his privilege and duty to intervene and bring about a change. It cannot possibly be in the interest of the Roman Catholic Church in Africa or anywhere else that a spirit of hatred and strife should be engendered between its followers and the adherents of Evangelical Missions.

A plan is on foot for calling a general conference of Protestant missionaries in Congo, especially to consider this question.

TWO CHAPTERS FROM THE "NEW ACTS OF THE APOSTLES."

Translated by RUTH B. SEE.

THE following facts regarding Dr. Butler's work in the State of Pernambuco, Brazil, were translated from an article entitled, "*Recordacoes Importantes.*"

In this sketch of evangelical work, the author, a convert from Romanism, whose name is not given, seeks "to strengthen the hearts of the first evangelical Christians by a review of the

Law School, Sao Paulo, Brazil.

persecutions they once suffered and of the victories gained by the gospel in its struggle with Romanism."

The writer, a Brazilian Protestant, speaks as follows:

TRANSLATOR.

CHAPTER I.

"The worst enemy that the Gospel of Jesus Christ encounters in Brazil is the Church of Rome, that human institution, which, in order to arrogate to herself the supreme right of Christianity, locks up the Scriptures, forbids the reading of them under penalty of excommunication, and substitutes for them a literature all her own, prepared expressly to meet her needs.

"The right of Romanism to destroy liberty of conscience and to prohibit the existence of any system of doctrine different from that which she teaches is, for her, a right that must be respected, even at the cost of filling the earth with terror, blood and warfare.

"The darkness which Romanism once spread over the world has been scattered in many lands by the glorious light of the Gospel of Christ; and our beloved Brazil has been touched by its rays. In spite of all opposition, of all tyranical, unjust and cruel hatred, the Gospel has been preached from the south to the north of our land, thanks to the faithfulness and consecration of those messengers of the Truth, who under Divine Providence, were sent to us by the Mother Church in the United States.

"Among these valiant soldiers of the Cross, there appeared, in the year 1895, in the city of Garanhuns, in this State of Pernambuco, the illustrious George W. Butler, accompanied by his wife and his children, George, Humphrey, Grace and Janet. His only motive in coming to that city was to preach the Gospel, in spite of the terrible persecutions which he was to meet in the

We are publishing under the heading "Two Chapters from the New Acts of the Apostles,'" some very interesting matter about the work in our North Brazil Mission. This matter was written by a Brazilian Protestant converted from Romanism and has been translated for us by Miss Ruth B. See of our East Brazil Mission. Chapter two of this article will appear in the December issue of the "Survey."

midst of a people desirous of mistreating and driving out *Protestants*.

"All was dreary and difficult in those days; but Dr. Butler, having purchased a modest dwelling on Garden Street, began the work, preaching the new doctrine on Sundays and Thursdays. The windows of the new preaching hall were filled with persons attracted by the sound of the organ, on which Mrs. Butler accompanied the hymns. The fight was on. Infuriated Romanism was threatening the new preacher with expulsion and death.

"About this time the parish priest invited to the city a certain monk of ecclesiastical fame to drive out Dr. Butler and persecute the *Protestantes*. Once before, this priest had instituted persecution and had succeeded in driving out Mr. David Lot and his wife.

"What would be the surest way of driving out the missionaries? A procession, of course—the method always used.

"The monk, upon his arrival, announced a series of conferences (holy missions) for the purpose of congregating all the inhabitants of that large municipality and of adjacent ones for the execution of the sinister plot on the day set for the procession. In the midst of all this, Dr. Butler and the few new converts went quietly on. There was no suspension of the regular religious services held in spite of stones, shoutings and the grossest insults.

"The day of execution drew near, and the multitudes felt themselves disposed to carry out the monk's commands. Implicated, however, in the projected crime, were several men of high social position. These went to the monk, Celestino, petitioning him to invite Dr. Butler to a religious discussion, which should be held within the walls of the Romish church. This request was made for no other purpose than to shift from their own shoulders the responsibility of the attack which was to be made upon the Protestants on the day of the procession. It would be an easy matter to show, after Dr. Butler's death, that he had provoked the dis-

Tiete River, near Sao Paulo, Brazil.

Hauling watermelons into Villa Americana, Brazil, S. A.

order and bloodshed by his presence in the church, whither he had gone to insult the people and their religion.

"The monk granted their request, and appointed a committee to deliver the invitation to Dr. Butler, who accepted it, well knowing the plot of his enemies. To refuse it would have seemed a denial of the honor and power of Jesus Christ; to accept it required that God should clothe his servant with a power like Daniel's that he might meet those who were waiting for him all armed with sticks, stones, daggers and pistols. Without hesitation, Dr. Butler, accompanied by several believers, each carrying a Bible, set out for the church at the hour marked for the discussion.

* * * * * * * *

"To tell all that took place during that discussion would be a hard task. Suffice it to say, that the poor monk seeing that the arms of Christian defense were in the hands of the *Protestantes* and that the question of *counterfeit Bibles* is an astute invention of Rome to draw away the unthinking from the reading of the Scriptures, evaded the question under discussion and broke forth into an impromptu oration on the virginity of Mary ending with *Vivas* to her and to the Holy Apostolic Roman Catholic Church.

"The shouts of the priest rang out afar. The multitude outside, awaiting the close of the discussion, rushed in eager to lynch the Protestants, but they were checked by the justice of the peace, who drew near to Dr. Butler and requested the monk to calm the excitement of the crowd, estimated at 10,000 persons. The plans of the priest were overthrown and God was guarding His servants. The monk, seeing the failure of his project, exclaimed: 'Dr. Butler, do not fear. I am ready to shed my own blood in your defense.' Dr. Butler, hearing these insincere words, lifted his head from the table upon which he had bowed it in prayer and replied with calm emphasis: 'Monk, He who must needs shed His blood for me has already shed it.' These words produced a marvelous impression upon the hearts of Dr. Butler's companions.

"The silence demanded by the civil authorities having been obtained, Dr. Butler and his friends returned home.

"Foiled in their first plans, the priests stirred up the people to an open persecution. The residence of the Butlers was so violently stoned that Mrs. Butler had to put the children to bed under tables and other articles of furniture to protect them from stones which pierced the roof. One mob, un-

der cover of the darkness, attempted to pour kerosene oil upon the building and set fire to it.

"It was with the greatest difficulty that drinking water could be obtained at the spring by the *Protestantes*, some of them being obliged to go for it late in the night. Even the money of the *Protestantes* was refused by some of the merchants. It would be hard to tell all that the first evangelical Christians suffered in Garanhuns; but in spite of it all, services for worship were regularly held. Like the apostle Paul, all gloried in tribulations, in persecution, in weakness; and preferred to die rather than to deny the Lord Jesus Christ.

"Against the enemies of His little flock, God revealed His strong arm. A malignant fever developed in the city and counted its victims by tens. Groans and weeping took the place of insulting cries against the Protestants. The bell of the Romish church was tolling constantly the death of men and women. Families were fleeing; and the plague was spreading everywhere. Individuals, paid by the government to bury the bodies, soon fell victims to the disease.

"All this the Protestants witnessed. Several were attacked by the fever; but not one died, though they were in constant contact with the sick they visited and the dead they buried. Dr. Butler, during the epidemic, made every effort and sacrifice to save the sick. Sometimes I have seen him standing to take his meals, because many were awaiting at his door consultation, or treatment. With that calmness peculiar to him, Dr. Butler served his enemies as well as his friends without any remuneration, often expending his own means to help the destitute.

"By and by the families that had fled began to return; and almost all of them mourned the loss of one or more loved ones. The Protestants, who had borne all this trial with faith, love and consecration, began to be appreciated by the people of the city, notwithstanding the hatred of the old priest. He, however, was soon forced to leave the city and his remunerative parish on account of trouble with some of his parishoners.

"The first fierce combat with the enemy was ended. Dr. Butler, the consecrated pastor of the flock, with his wife, whose gentleness and courtesy attract all who meet her, continued their labors in that city, where, at last, had been laid the solid foundation of a blessed work."

(Chapter II will appear in the December Survey.)

FOREIGN MISSION TEXT BOOKS.

JNO. I. ARMSTRONG, *Educational Secretary.*

PERHAPS most of the mission study for this year will be about South America and the mission work there. We are peculiarly fortunate in having a wealth of good material for the study of South America.

The Living Christ for Latin America, by Rev. J. H. McLean, for the past ten years a missionary of the Presbyterian Church, U. S. A., Santiago, Chile, has seven chapters as follows: The Land and Its Possibilities; The Heritage of the People; Latin America Today; Latin America a Mission Field; Protestant Pathfinders; A Half Century of Evangelism; Pan-American Brotherhood and Service.

Considerable space in this book is devoted to our own work in Brazil. The text book will be supplemented by a free pamphlet sent out with every copy of the book ordered either from the Presbyterian Committee or from the Woman's Auxiliary. This pamphlet will give more specifically the

latest information about our own Brazil Missions.

The book is entirely suitable for young people from fifteen to twenty as well as for adults. The price is 35c in paper and 55c in cloth postpaid; and there are Leaders' Helps and Suggestions at 10c a copy.

Makers of South America, by Margaret Daniels, is a book primarily intended for young people from fifteen to twenty. The twelve chapters of biography gives the lives in brief of twelve great names in South American history as follows: Pizarro, Anchieta, San Martin, Bolivar, Thomson, Gardner, Rosas, Sarmiento, Pedro, Trumbull, Penzotti, Grubb. The price of this book is 40c in paper and 60c in cloth postpaid and there are Leaders' Helps and Suggestions for 10c a copy.

The Land of the Golden Man, by Anita B. Ferris, is a book about South America for children and costs 25c in paper postpaid.

Workers with juniors will be interested also in a book by Charles E. Jefferson called "Soldiers of the Prince," with Helps for Leaders, bound in as appendix. This is the junior book published by the Central Committee and is an unusually good book for those who do not care to study South America, or for those who would like to supplement the study of South America with material which will impress the children strongly with the possibility of being real soldiers without trying to kill somebody. The price of this book is 30c in paper and 55c in cloth postpaid.

Many people will be interested in a pageant called "In Brazil," by Margaret Boswell, which gives a most interesting picture of mission work in South America, and which will furnish just the missionary entertainment that many groups of young people, and older people, too, will want to use. This play was not prepared primarily for our own work, but by the change of a few names of persons and places it can readily be adapted by those who give it. Single copies cost 25c; the fourteen copies needed to supply principal participants may be had for $2.00 postpaid.

A pageant called "Pageant of Brazil," by Lois Torbert, deals with our own work specifically and may be had free on request addressed to the Foreign Mission Committee, Nashville, Tenn. This pageant has been successfully given in a number of places already and most enthusiastic accounts have been written in the places where this pageant has been used.

Robert E. Speer is preparing a four chapter book for men under the title "The Unity of the Americas." The chapter headings are: Political, Commercial, Educational, Religious. This book will be ready some time in October and is especially opportune as it gives us the very finest sort of book to use in pressing the organization of mission study classes for men as directed by the Orlando General Assembly. This matter is more fully dealt with in another article found below, "Mission Study for Men."

MISSION STUDY FOR MEN.

JNO. I. ARMSTRONG, *Educational Secretary.*

THE General Assembly in Orlando, in adopting the report of the standing committee on Systematic Beneficence, with its recommendations, adopted the fourteenth recommendation of that report as follows:

"That the Home and Foreign Mission Committees, through their Educational Departments, be requested to give special consideration to the organization of mission study classes among the men of our church."

This recommendation comes at a

most opportune time so far as the Foreign Mission Committee is concerned. The eyes of the whole nation are turned very definitely toward our neighbors in South America, and many of the men of our church have business dealings which connect them directly or indirectly with South America. This then, is the year of all years in which we can say to the men of our church. "We have a subject that is bound to be interesting to you."

In addition to this we have the book which we can recommend without qualification, "The Unity of the Americas" by Robert E. Speer. The book has only four chapters, as follows: Political. Commercial. Educational. Religious.

Would it not be profitable for pastors to devote one meeting as early as possible to the consideration of this matter of mission study among the men? It might be possible to begin with a joint meeting of the officers and take up this book at four consecutive meetings. Many pastors have held mission study classes with the officers of their churches. In most churches there will be other men who will be interested in this subject.

If the Assembly's recommendation is to be carried out we shall need the cordial co-operation of the pastors and this we are counting upon.

We are making arrangements with our Publication Committee that these mission study books for men shall be handled through the Nashville office so that we may keep track of the classes that are formed and thus be able to make some report to the next General Assembly as to how far we have been enabled to make progress in carrying out the matter entrusted to us.

DEATH OF MISS ANNA M. BEDINGER,

WE REGRET to record the death at Anchorage, Ky., on August 28th, of Miss Anna M. Bedinger, of our Korean Mission. Miss Bedinger received her appointment on May 14, 1910, and sailed for Korea on July 27th of that year. She was the daughter of Rev. E. W. Bedinger, D. D., of Anchorage, Ky., recently deceased. She was a woman of rare attainments and of the loveliest character. She was a graduate of Bryn Mawr College and before going to the field had held important positions as a teacher at Anchorage, Ky., at Red Springs, N. C., and at Washington College, Washington, D. C. After four years of service on the field her health failed and she came home in the spring of 1914. She was always optimistic and cheerful, and it was a great pleasure always to receive her letters at the office. She had an intense longing to return to her mission work and was hopeful to the last that she might be able to take it up again. But her Master had some greater work for her to do, for which her experiences in Korea were her preparation, and she has now heard from His lips the "Well done good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things."

The Executive Committee of Foreign Missions hereby expresses its appreciation of her faithful and efficient service in Korea, and extends its cordial and heart-felt sympathy to her bereaved family and friends.

MISS ANNA MOORE BEDINGER.

REV. CHARLES HENRY PRATHER.

EARLY on the morning of August twenty-eighth, Anna Moore Bedinger entered into rest. To her, from her earliest childhood, the spiritual life had been so real and her interest in the affairs of the Heavenly kingdom had been so absorbing, that those who knew her best and loved her most experienced no shock when they stood at her death bed. They knew that she "must be about her Father's business," and when disease had wasted her frail body, and she could no longer serve her Master in the Foreign Mission Field, they watched with a calm, unshaken faith, until she had passed into that other country where they believe she has been called again to serve. The radiantly peaceful expression that came gave the assurance that she had passed into glory to be forever with her Savior whom she loved.

Miss Bedinger was born in Shepherdstown, West Virginia, in 1872, but spent the years of her early life in Anchorage, Kentucky, where her father, the Reverend E. W. Bedinger, D. D., was pastor of the Presbyterian Church. She had graduated first at Bellewood Seminary, and later at Bryn Mawr College. For several years she taught in Bellewood Seminary, in Red Springs Seminary, North Carolina, and then in Washington, D. C.

Although her days were filled with labor, not only in the school room, but through her waking hours when she tried to cheer and comfort all with whom she came in contact, and especially to lead to Christ the girls and young women whom she taught, still Miss Bedinger felt that her service was not sufficient. In July, 1910, she left father and mother, brothers and sisters, to go to Korea as a missionary of the Southern Presbyterian Church.

She was stationed at Kunsan and was appointed to work in the girl's school there. With her splendidly trained mind and years of experience as a teacher, she was soon able to learn the Korean language and to begin her

Miss Anna Moore Bedinger.

active work. Dr. Egbert W. Smith spoke of her as "a most lovely and efficient woman and one whose memory will long linger as a sweet fragrance in the hearts of all who knew her." When not busy with her school work she went out through the country, sometimes teaching in villages where the gospel had never been preached before. Dr. Forsythe writes of her: "She was a brave, true worker and her life and service in the great cause was not in vain. I recall the day of her arrival in Korea and the joy it brought to the missionaries, and I believe that God will richly bless her service to the Korean people, especially to the girls in the Mary Baldwin Seminary."

On account of illness Miss Bedinger

was brought home in March 1914, and from this illness she never recovered. When at last the end of her earthly life came in perfect peace, we could feel only that her Lord wanted her in a higher sphere of service. After the funeral services conducted in her home by the pastor, Rev. Charles Henry Prather, assisted by Rev. Robert Lee Bell, she was buried Wednesday, August thirtieth in Richwood Cemetery where her father had been buried only five months before. As one has said: "Of such as she was, there are few on earth: of such as she is, there are many in heaven. Life is all the sweeter that she lived, and all she loved more sacred for her sake, and death is all the brighter that she died, and heaven is all the happier that she is there."

DEATH OF REV. GEORGE HUDSON,

REV. GEORGE HUDSON, a member of our China Mission for twenty-six years, died at Montreat, N. C., on the afternoon of September 28th. Mr. Hudson was a native of England, but came to America in his early youth and made his home in Galveston, Texas. He was appointed as a missionary in 1890 and assigned to Hangchow, China, where he labored very earnestly and successfully as a missionary evangelist for his entire missionary life, with the exception of a brief time spent in Shanghai as acting Treasurer of the Mission. About four years ago he came home for surgical relief from what was thought to be a simple tumor on the spinal column, but which proved to be a malignant cancer that finally caused his death.

The story of Mr. Hudson's four years of heroic endurance of almost unexampled suffering and of the joyful and triumphant faith that sustained him through it all is familiar to many in our Church. For the past two years he has lived at Montreat and hundreds of our Presbyterian people who gather there in summer have had the privilege of visiting him in his home. Numbers of doubters have been convinced by the witness he bore to the power and grace of Christ and led to enlist in His service. Among these was the brilliant and gifted surgeon by whose skill, blessed of God, his life was prolonged.

Two years in succession, in midst of mortal pain, he spoke from his rolling chair on our Montreat platform, messages to the Church about our foreign missionary work with a power and pathos that would have been impossible except from one who had suffered as he had, and which sounded like voices from the other world.

This brief tribute from one who was very close to him in personal and official relations, but who could only see him occasionally, is published with the hope that some one who was more intimately and constantly associated with him during his last days will give the Church a fuller account of the life and death of this eminent servant of God.

S. H. CHESTER.

THE STORY OF MISS ANNIE COOPE AND THE SAN BLAS INDIANS.

I WAS born in England in 1864. At an early age I received from God, I believe, the call to go to the Indians. I lived with that ideal before me for years.

I left England for U. S. A. in 1884; was always interested in Mission work, at home and abroad. Not until 1897 did I leave for my first foreign mission field, i. e., the British West In-

Left to right—Ned Williams, son of a chief, twelve miles away; Lewis Braithwaite, Eustace Farnum, and Lonnie, in native dress; the next boy is Andrew Ferguson, then, Everett Bertram, Freddy Philips and Charles Robinson, Jr. The latter is the son of our noble chief, the only one who knows his birthday, as his father kept the date. There are 107 such boys and girls enrolled, with native help. Note the red and white banner; we are proud of it.

dies. I spent several years there in the different Islands.

In 1910 I came to the Isthmus and heard from the lips of a Methodist minister of the gospel that an Indian Chief had visited his house, and asked for a lady teacher. His wife said, "The plea was so touching that if she had not had a small family to attend to, she would have gone herself." I at once prepared to find out how to get there, and obtained a passage on a small gasoline launch.

The Roman Catholic priests had built two houses on two of the Islands that I had of necessity to pass. On board the launch was one of the priest's assistants, and he was much enraged when he learned that I was going to teach the Bible in one of the Islands that they had not entered, and on arriving at his destination he sent two Indians, each armed with a rifle, to go on the launch and warn the people not to let me in.

When the launch arrived at the Island, "Mona" so called, the Indians quickly calling up all the inhabitants, told them what the priest had said. In the mean time I had met the man who had made the plea for a lady teacher, and found out he was not the Chief, having been rejected because he wanted an English school. However, he greeted me kindly and introduced me to the Chief, a very fine man indeed (now one of my best friends). As we stood talking together, the Chief and I, we were suddenly interrupted by the request to come, and on entering a large native hut, found it filled with people eager to see and hear the pale face. There was perfect stillness while I spoke to the ex-Chief. He then interpreted for me, but in a few seconds there was a great hubbub, the two Indians with the rifles jumping to their feet and crying, "Pelear"—every voice took up the yell. I could not describe it. After they quieted a little, the ex-Chief said the priest had said "I was a bad woman, I had no religion—they must not let me stay." There was a division; some wanted me to stay, but

on account of these two men who were terribly excited, they had to decide at once. So the ex-Chief said, "Miss Coope, I am very sorry, but I think you had better go at once—I fear they will shoot you." But before we could say another word, one of the two men suddenly grabbed me by my right wrist and pulled me roughly from my seat, and of course I had to go then. They led me to the canoe, thence to the launch at the point of the rifle and bade me "nyah"—go.

On my voyage back to Colon, as we passed the Island where the priest or priests lived, the leader came on board and told me I was a bad woman and had no true faith. I did not eat the body nor drink the blood of Jesus—therefore I was not right. I had no business to come to those parts; that they had come to educate the people and teach them the Christian religion. I said I had come to teach them God's word, the Bible—they were deceiving the people and teaching the doctrine of men instead of the word of God. He acted very restless, but this was my opportunity to give him the gospel light, and I told him if he would read the Bible, believe and obey it, that he could be saved by faith in Jesus only, and not through any creed or church; that instead of helping the people he was deceiving them, adding, "You have done your best to get me from these parts, but I believe God will let me come back again, and that I would be in some day, touching the Bible, and he would be out. (Praise God it has come to pass; and for three years those Indians have had the Word of God taught to them.)

Eighteen months after that, I was in and he was out. I remained in Colon for awhile; got acquainted with some of the Indians working in Colon, and through them I learned of Chief Charles J. Robinson who could read, write and speak English well. I therefore met him, and he quickly offered me admittance to his Island. He sent three men to bring me up in a small canoe, but many of the seamen persuaded them not to take me in so small a canoe for over one hundred miles, so I waited two weeks more and went by the first out-going steamer.

The Indians received me kindly, and while there I was a curiosity—the first white lady who had come to stay on their Island, live with them, and teach them. I can tell you it was a nine-days' wonder. I felt at home with them. I landed in Rio Diablo—that is the name the Panamaians have given that river and village on Island near the river. The Islands are named by groups, according to some Indian idea. So that Rio Diablo is called "Nargana," meaning "a place of bamboos." I arrived there on Friday, February 28, 1913, and began school next day. For three months I taught three times a day, seven days in the week. So eager were they that I was not expected to eat. They kept me busy day and night. I lived in a native hut for seven months. Now I am living in the very house the priests built, assisted by the Indians. I have a large school of 107 enrolled, 40 girls included.

At first the old women objected to the girls' coming, but after many meetings and talks by the Chief, they finally yielded, and now the girls are striving to gain over the boys. Many of the Chiefs from other Islands and the mountains visit our school, some bringing their sons to get an English education.

Before I left Colon in 1913, I called on President Porras. He advised me not to go to the Indians as they were bad; he was afraid they would kill me. I told him I was not afraid. I believed God wanted me to go to give them the Word of God and to teach them of Jesus, who saves to the uttermost. He said it was very dangerous, and that he would be afraid to risk his neck. But listen! he has risked his neck, for in 1915 he visited all the Islands, surprising me very much one

day by knocking at my door, and was glad to see me and to hear of the progress of the school.

When I landed in Nargana there were ten saloons. Now there is not one. The streets were so narrow we had to walk single file with bowed heads. Now we can walk erect and twelve abreast.

The Chief and one of his men have accepted Jesus as their Savior, and assist me greatly by spreading the gospel by word of mouth, as they visit the different Islands and the mountain regions. The girls marry very young, about thirteen or fourteen. I have twelve married girls in my school. The Bible, or New Testament at first, is my chief book. I have several young married men also who are eager to learn English. The ex-Chief died recently, but before he died he often sent word to me that he was sorry that they had not let me stay, the Chief saying the same. The ex-Chief visited me once only, and saw the progress of the school, and expressed his sorrow and regret that they had lost the opportunities that this people were receiving.

Over a year ago a lady came to my assistance. She is a member of the same church. We opened up a school on the next Island, not a quarter of a mile from my first station. She has 40 pupils, and the Word of God is being preached there. Thus we occupy the two houses built by the priests, and they are Bible schools. The agreement was, if they left the houses, the Indians could possess them in pay for their labor, and logs contributed.

Pray for the Indians so near our American territory, that for ages have not had the gospel until lately.

Yours in His service,

(Signed) A. COOPE.

THE BIBLE IN THE SCHOOL IN CAMAJUANI.

EDITH MCCLUNG HOUSTON.

FOR the past two years I have had charge of the Bible classes in our mission school in Camajuani, Cuba.

We have about sixty pupils, three fourths of whom are boys. When they first began attending school their attitude in regard to sacred things was one of irreverence and incredulity.

"My father says that all you teach us from the Bible is a lie," remarked one of them, expressing what the rest were too polite to say.

Others did their work in such a way they showed plainly they did not like it.

I am glad that feeling has passed away.

About a year ago I was telling them of the Israelites crossing the Red Sea. One of the boys who had been in school but a short time said something under his breath, in a mocking way.

"Well, I think if God could create the sea, he could certainly make a way through it," said the largest boy in school.

The third grade studied the life of Christ last year. They used New Testaments and had note books to copy the outlines of the lessons. They were specially interested in their map work. I translated the Palestine song and they liked to sing it while they drew the outlines of the country on the board. They also made a map of the events of the life of Christ, each child drawing some object or symbol.

When finished it was like nothing seen on land nor sea.

There was the manger and the star, the temple, Jacob's well, a most ferocious lion—for the "wild beasts" in the desert, very life-like fishes, eatable little loaves, etc. They did not know how to represent the mount of transfiguration so I suggested a mountain with a cloud on its summit.

But when it was done some remarkable figures appeared below the cloud

and the boy who drew them proudly pointed out, "Pedro, Santiago y Juan."

Their memory work was copied onto bright cardboard slips and these fastened to a big red heart on the wall. They liked to see new slips put on every week and were very proud of its being quite full at the end of the term.

The fourth and fifth grades studied together the Old Testament.

As they studied biographically, they took a keen interest in the Bible characters.

When I had drawn the contrast between Abraham and Lot, I asked them which one they thought had made a success of his life.

"Lot's wheel got a puncture," said one, instantly.

They sympathized deeply with Moses in his dealing with the Children of Israel. They declared that the Israelites were "without education," which is the very last word that can be said in regard to any one.

But when I read them about Moses striking the rock, a solemn silence reigned. I waited two days for comments. At last they came.

"Senorita, Moses was a long time in the wilderness, no?"

"Yes."

"And he was pretty old when he went in there?"

"You know very well how old he was."

"Well, Senorita, I know why Moses struck the rock. He was in his dotage."

But I enjoy most of all teaching the little ones the life of Christ. I tell them the story and teach them verses and hymns bearing on the lesson. I have gotten out this course also in Spanish and use parables to illustrate some event so that the lessons are very plain and practical. The first one is on the fall, to teach the need of a Savior. I show them a large white heart, a heart blotted with ink, and a red heart. All know the verse—"The blood of Christ Cleanseth from all Sin."

"How are our hearts stained by sin?" I ask.

"By telling lies." "By keeping some of the market money." "By getting mad and kicking." "By saying ugly words." "By knocking on the door and then running off." "By throwing rocks at cats."

Once when I was telling them of Christ, they drew nearer and nearer to me as the story went on. At last one little boy put his hand on my knee and looked up into my face.

"Isn't Christ lovely?" he said.

Would that all could learn that lesson—to know and love Him Who indeed is altogether lovely.

AFTER SIXTEEN YEARS.

REV. WM. S. BUCHANAN.

JUST after the closing of the Seminary, I went down to Takamatsu to visit my old field, now occupied by the Ericksons and Hassells. I was greatly rejoiced at seeing the remarkable progress the work has made since these brethren have gone there. Besides the church in Takamatsu city, which became independent before Mrs. Buchanan and I were appointed to Kobe, there are three chapels which promise soon to be independent and self-supporting, and the conditions all over the province have changed very much for the better.

The pastor of the independent church in Takamatsu, is a graduate of our Theological Seminary and is making good. The very Sabbath that I was there, a gentleman was baptized whose spiritual history is intensely interesting to me. The pastor told me that at his examination before the session for baptism, when asked what led him, who at first was bitterly opposed

to Christianity, to look into it, he replied as follows:

1. About sixteen years ago, when a thief, who had broken into Mr. Buchanan's house, was arrested and put in jail, the missionary, hearing of it, went to see him, and offered to help his family, if he had any dependent on him, while he was in prison. This was the first thing that impressed him favorably toward Christianity.

2. Among the Christians was a policeman, lower in rank than himself, but bold and fearless even when derided (and in those days, there was much derision). This Christian's character and courage greatly impressed him.

3. When suffering serious eye-trouble and threatened with blindness, the Christian doctor, an eye-specialist, was so kind and comforted him with so many Bible verses, that he was again deeply impressed.

4. The fourth step he mentioned was the careful instruction of the present pastor. This is only one of many interesting spiritual histories that might be written. During this period of his history, while chief of police in another town, he permitted the holding of a class for the study of English and the Bible to be held in the police headquarters, though himself at that time only favorably disposed toward Christianity, and not at all recognizing its value and truth as the only religion.

Kobe, Japan, on a Holiday.

Continue to pray for the many that have heard the Gospel and are favorably impressed, but have not taken the final step that brings one into the Kingdom; and with your prayers give thanks for the many who have turned from their sins and idols to serve the living and true God through our Lord Jesus Christ.

Kobe, Japan.

SOMEWHERE IN KOREA.

A NEW missionary has to face a goodly number of difficulties, amounting almost to discouragements at times, not among the least of which is the language. I arrived on the field during the summer. Rainy? Hot? We don't need a thermometer to tell us the latter. In fact, a thermometer doesn't tell it, it's the humidity that makes us feel the heat more. Nine-Months-a-Missionary met me, gave me a most hearty welcome, and began:

"The language is easy, lots easier to read than English, can learn to read it in five hours, and get along with fluency in the Bible within a few days."

I am not extra bright with languages perhaps, (I say perhaps, because I *believe* I am pretty bright), and at the end of two weeks I still stumbled in morning prayers, and it took me many a five hours to learn the characters. I have to admit that they are much more sensible than English letters, however. About this time Three-Years-a-Missionary met me, gave me a warm handshake and said:

"When you meet one of the Korean brethren, a handy thing to say is, 'Par-r-r-n-n-n-y-y-y-s-s-s-s-i-o—'. It means 'howdy,' is nice and short and easy, and everybody uses it. "I made a mental note of everybody using it; I didn't catch all of the syllables, but thought it began with "pa," so put that

One of Mr. Swinehart's Day Schools.

This school was organized four years ago, and every boy in the picture either has attended or is a member of the school now. They are, with one or two exceptions, all from heathen families, many of the members of which have been reached or influenced through the boys. Recently I saw a husband and wife and their 16-year-old son stand and receive baptism into our church, their entire training having been received through a "Heathen Sunday School."

The boys are given an hour and a half in Bible study every week day, and then all attend the Sunday School on Sunday and the prayer meeting in the week.

much down in my note book. I forgot to say that Nine-Months had told me always to carry a note book.

"Put down everything you hear," he said, "then go over the sounds with your teacher. In a few weeks you'll have a large vocabulary." At the end of several weeks I had almost a dozen sounds in my book, but what they meant was more than my teacher could fathom. When I tried him he shook his head, drew in his breath, and gave vent to his fullest knowledge of a foreign tongue, "I don't know English."

The sixth time he said this I became excited: "English, no," I said, shaking my head, "Chosen mal, Chosen mal! (Korean, Korean!)" Hair flew, so to speak, my teacher rose, and Three-Years-Out next door came to my rescue.

"You must be more patient," he said, "these fellows don't understand our Western ways of flying off. This teacher says you've been calling him a liar, that he knows no English, and cannot teach you if you think he does. What's the matter?"

"Well, he needn't blow off so about knowing no English, he tells me that three times a minute himself; but why doesn't he know Korean?" And I explained what I had been doing.

"So you are keeping a note book, are you? Well, who put that crazy notion into your head? Nine-Months, hey? Well, it does beat all how these new men think they know everything! Now, when he's been out longer—but he can't be expected to know anything about that now. The best way is to get the sound in your mind, keep it there, and use it when occasion demands. In that way you do not get confused by a lot of letters that may

be almost anything, but you get the true pronunciation."

I didn't ask him what to do if you didn't have any mind; it didn't apply. However, I couldn't help thinking of the phrase he had given me for "howdy." Certainly most of it was in my mind if anywhere, for I had only gotten the first little piece of a sound in my book. So I tried him on his own phrase; without result further than that I had to go through all the explanations and circumstances of his giving it to me and the meaning in English, and then he only looked puzzled, said he didn't know what I was driving at, but a good phrase was, "An-n-n-n-n-n-n-i-i-i-t-t-t-k-k-ka-a-a-," which I did not catch any more than the other, only made out it was entirely different. Before leaving Three-Years admonished me again never to get angry.

"You can't make these fellows angry themselves. They think anger is the gravest sin imaginable, etc., etc."

A few days later I had occasion to use a Korean carpenter in some work around the house. He was supposed to begin right after dinner, but he didn't arrive till the middle of the afternoon, and as a storm was threatening I became anxious. After the carpenter had been at work—supposedly—for some little time, I stopped my teacher on "ka," "kya," (the Korean syllabury), and took a look out of the window at my workman. I had gotten Two-Years-a-Missionary to explain fully what I wanted done to the man the day before, so I thought he ought to be pretty well on his way; but when I saw him he was sitting on the top of his hammer head looking at the work to be done. After a few long minutes he stretched, got out his ruler, drew in his breath, gave a long sigh, and I really thought he was going to begin. Finally he did get himself together and I thought he had started, but so many things interrupted—such as the dog hunting a ground squirrel nearby, which the carpenter naturally had to superintend, and friends coming to whom he had to talk—that I feared he could not possibly finish before the rain, so I took it upon myself to hurry him up. Having given up my note book system, using my mind instead, I did not have a word, but I had bought a handy English-Korean Dictionary, and I got this out looking up the one word, *fast*. The little book said, "kumsikhao," so I went out armed to the teeth, and ready to make things whirl. I struck in, before the fellow knew I was about.

"Kumsikhao, kumsikhao," I repeated vehemently two or three times, shaking my book at him threateningly, and adding in English, "Hurry, hurry," hoping this might help, and at the same time pointing at the clouds. I feared that even then he might not undersand me, so I took the book to him, pointed out the word, and showed him the Chinese characters, again repeating

Harvey Pearce Leadingham and nurse. Little son of Dr. and Mrs. Roy S. Leadingham, of Mokpo, Korea.

Part of Bible Institute on outside of building at Chunju, Korea.

the words several times. He began by looking startled, and seemed to think it might be a joke, but my insistent repetition made him worried, and finally he gave way to what I would have called a fit of passion had I not known that you could not make a Korean angry. He began a tirade that was apparently useless, never a period, never a pause. Three-Years came over as usual and asked what the rumpus was. Quite a crowd of natives began to gather from nowhere, and the carpenter became more and more excited.

"What have you been telling him?" asked T-Y; "he says you told him to abstain from food, and that you are wanting to starve him, and more like that."

Well, I saw that T-Y didn't understand, and I didn't enjoy so much publicity, but I wasn't going to give in. Once more I attacked: "Kumsikhao," I shouted, and got out my book to make sure I was saying it right. "I don't need you," I said, turning to Three-Years, "I have a dictionary, and this carpenter must hurry and get this job done before it rains."

"Carpenter?" said he, "What carpenter? This man? Why he's Two-Years' cook he sent over to see that the carpenter did your work. He wasn't sure you could make yourself understood. Furthermore, you've been telling him to 'fast,' not to 'be fast,' and he probably thinks you are accusing him of stealing eatables. You owe him quite an apology. Here comes your carpenter now. However, I won't butt in, but will let you work it out yourself;" and Three-Years walked off.

I believe the cook and carpenter must have been twins, they looked as one to me, and I never did find out which one Two-Years had talked to the day before. Two-Years simply said that I was a gump, and that there were as many distinct types among Koreans as in America; the former statement I felt sure was a joke, the latter—well, they all look pretty much alike to me.

It was in these first days that I had the occasion of making the acquaint-

ance of "K. C." It was not directly, but came about on account of X. You see X had the misfortune of coming out with me (so he didn't know any more than I did) and also of being single. Thus doubly afflicted, he soon became trebly so by having "K. C." come into his life; for X met Miss Single-Lady-Missionary, and K. C. interfered with the matter right there, and insisted that X stop with simply *meeting* the lady, and X wanted quite a bit more than this; in fact, X liked Miss Single-Lady so well that he would have begun a courtship then and there but for K. C., over whom we were all powerless. It was "X is shocking the natives, and Miss S-L must be more careful," till finally the two had to get married without a courtship. Funny, though, I'm told that the chief advocates of K. C. came out single themselves, and had been more lawless and bitter against the fellow than X ever thought of being. From what I can tell at present, after three long months' experience, K. C. is a great friend of most of those out over one year and less than four; before one year one is either bitter against him or has not made his acquaintance, and after four years one finds that he is sometimes a humbug, and while necessary to follow in many things, he cannot be really a friend. K. C.'s full name is Korean Custom.

The rickshaw is a great institution, indeed, next to the jikky, it is one of the greatest inventions of the ages, for it gives work to ten or more where only one would be necessary with a carriage, and uses many of the surplus population. Last week I was overcome with heat when down town with Four-Years, and he called a rickshaw in which to send me home. Of course one of the first things I had heard was to beware of being held up by rickshaw coolies, as they'd always demand more, but I had forgotten to ask Four-Years how much to pay, and I didn't think of it till over half way home. After some hard thought I got out a fifty sen piece, and determined to give my man that and nothing more; so when he let me down before the door, I advanced resolutely to him, put the coin in his hand, and prepared to fight. To my great surprise he took the money, bowed low, and went off beaming. I even thought he said, "Thank you." I forgot my sunstroke and stood gazing after him when Twenty-Years-Out came along and asked the matter. It was one time when I was glad to have someone butt in.

"That coolie just now," I said, "You know he saw I was firm so he just went off without a bit of trouble. I guess if I don't know all the Korean from *ka* to *ha* I know how to deal with these men," and I explained my feat.

That night we were invited out to supper and of course I took the opportunity to expatiate on my achievement. Four-Years happened in, and caught at least part of my story.

"What did you say you paid him? Fifty sen? Well of all things! Since you were all in, I settled with the man before he started, told him you were too sick to be fooled with, that he must carry you into the house, and in order to make him come quickly I gave him thirty sen, ten sen more than the regular price. I guess he did smile!"

There are at least three jobs in the mission that may be called thankless ones—Mission Secretary and Treasurer, Station Secretary, and Statistician—there may be more. As a new-comer and somewhat ignorant I had thrust upon me the last one of these jobs, and I can speak from experience. At Annual Meeting I soon found that one of the biggest insults that I could offer a missionary was to tell him that his statistics were not in. And then the gravest crime against a station was to hand in incomplete figures, so I was up against it, but I resorted to strategy. Making out as complete a list as possible. I gave it to the Secretary and Treasurer and had him report on it, thinking thereby I might escape. The

report came in, and at the end a word was added:

"Since the Statistician is a new man I think you can readily excuse him for not combining the figures correctly. As you can see, the numbers are below those of last year."

But it isn't all difficult, and even though the language is not the only problem to face, I have found in this short time that there is the greatest work God could give me right here among these people. Oh, for a quicker tongue to learn the language! That's the rub! Yet one could not fit in at once, and there are customs to learn. This quickly I have learned to love these people, and though some of what I have written may be exaggerated for effect, and in a literal sense not strictly true in regard to myself, similar and the same things have happened to others over and over again. God does wonderfully bless us. Pray that we may ever be faithful witnesses for Him.
—"Not-Yet-Furloughed."

Korea.

CUBA FOR CHRIST.

EDITH MCCLUNG HOUSTON.

'A pearl sends forth its gleams 'mid sapphire seas.
'Tis Cuba radiant with perpetual spring;
Yet might she gain beauties more real than these,
For Cuba still doth lack the fairest thing.

I ask thee then, oh friend, this prayer to wing—
That, shining with a light not hers before,
That in the diadem of Christ the King,
Cuba may shed her luster evermore.

SOME KOREANS I HAVE KNOWN.

By W. M. CLARK.

THE writer arrived in Chunju, Korea, on Saturday, August 28, 1909, and the following Monday was introduced to a Korean—Mr. Pak Oon Sup, a young man nearing thirty years of age, who was to become his language teacher. The word "teacher" in this connection is a misnomer; for all the initiative came from the Westerner. The method was simple; beginning with a few text books, the writer, at first by signs, asked the pronunciation of the letters and signs and words explained in the text-book, then by constant repetition sought to master the sounds. Mr. Pak was versatile, obliging, patient, and soon became a trusted friend. When the furniture and provisions arrived from America, Mr. Pak and his friend from America sat on boxes with nail-pullers and opened up the load. Long before proficiency in the language was acquired, Mr. Pak became expert in interpreting to servants, workmen or to guests, the halting sentences of the writer. Daily excursions were made to market or to shops, and when opportunity offered, Mr. Pak preached the gospel, while a curious crowd surrounded the foreigner. Always dignified and gentle, Mr. Pak would be styled "gentleman" in any country or tested by any reasonable standard. Of good family, he had worked in the Governor's Office as a Secretary. When he became a Christian, he encountered much opposition, both from his own family and that of his wife, but remained faithful to the end. His salary was very small;

($5.00 and later $6.00 per month) for a man of his standing. He was generous to a fault; on one occasion subscribing $5.00 to help enlarge the church building, with the result that soon he had to borrow a little from the missionary for his own needs. He had borrowed $20 from Miss Nellie Rankin, who had also been his pupil in the language. The money was used in the purchase of a house. It was being slowly repaid: and when the writer suggested that $1 per month be deducted from his salary to pay this debt, he agreed and steadfastly adhered to the agreement until the last dollar was paid, although half of it was paid to the estate after Miss Rankin's sudden death. We felt that Miss Rankin would have directed the debt canceled, had she had time to make a complete will, but failing any such directions, the debt was paid. After about two years spent together, Mr. Pak became an evengelistic helper in Dr. Reynolds' field and expected to go to the Seminary the following year, but was stricken down while living in the country and although brought to the Hospital at Chunju, it was too late and he passed away. His wife was left in very straitened circumstances with the care of three small children upon her—one of the children having been born shortly after her husband's death. Her wealthy relatives offered repeatedly to help her if she would forswear Christianity. Her youngest child died because of poor nutrition and lack of care. There was no one to take care of the children while she worked—doing anything she could. She tried merchandising several times, only to lose her little capital. Finally she was employed to wash at the Hospital and later was taken as a probationer to see if she could learn something about nursing. While in the Hospital—where she is still at work—her wealthy married sister was a patient, engaging a private room and having everything she want-

Mr. Pak Oon Sup, Chunju, Korea. He was language teacher for Miss Nellie Rankin, and later for Rev. W. M. Clark.

Mr. Chung Ki Yong. At one time he studied to be a Buddhist priest, but is now a native paid helper in the South Gate Church, Chunju, Korea.

First men ordained in the Southerian Presbyterian Church as ministers, Chunju, Korea.

ed. It was a striking contrast to see the two sisters together—one a heathen, dressed in rich silks, the other a tried Christian, in plain clothing, struggling in the midst of poverty, yet faithful to her Lord! Pray for her that her strength fail not!

Another Korean in whom we are especially interested, is the children's amah, or nurse. This woman, known as "Cha Wa's Mother," had the reputation of being a good worker, but with a violent temper. She had been finally discharged from work at a foreigner's home because of her bad temper. A woman of about forty, with a bad reputation to live down, she came to us in 1909 and has been with us since then. The gradual improvement or rather transformation in the seven years has been marked. The first months and years had many strenuous moments, when it seemed that she must be discharged; but the storms were weathered and a bond of real affection began to lay the foundation for mutual understanding. The lot of an Oriental servant in a Westerner's home is not an easy one, especially when the missionary is new to the work. The Koreans have to bear much from the impatience, the sternness, the difference of standards of the Westerner and the servant is not always to blame, when a critical situation arises. When our little boy, William, fell asleep, Amah declared she would never let herself become so devoted to a child again, but now she loves little Frances just as dearly. While on furlough we provide her with just enough for her food, and when we return next summer one of the first faces we shall watch for at the railway station is the face of Amah. For several years she has been a worker in the Missionary Society in Chunju, and has taught a large Sunday school class at the South Gate Church. This work she began when Mrs. Clark was unable to teach the class on account of the children, and she has made a marked success in gaining the interest and affection of the new believers.

Mr. Chung Ki Yong, of good family

Cha Wa's mother, the nurse in the family of W. M. Clark, Chunju, Korea.

and well educated in the Chinese Classics, had studied to become a Buddhist priest. Convinced, however, of the futility of Buddhism, he was led to turn to Christianity, mainly through his mother's prayer overheard. He became Mrs. Clark's language teacher and soon developed into a useful Christian. Later he became Mr. Winn's language teacher, then his evangelistic helper, and now is employed by the natives as a helper in the South Gate Church. Already he has rendered valuable service, both in the church in which he works and in the community generally. In the church he has interested a number of influential, but heathen gentlemen in the establishment of a night school, mostly secular, but with distinct Christian influences, and a number of the young men attending the night school have begun to attend church also. During the spring when a crisis arose in the work of the Girls' School, he proved himself a most valuable and sincere friend of the school and of the missionaries. Mr. Chung hopes to go to the Seminary in the near future. Such men as he are the leaders in the formation of a new Korea.

The last friend whom I shall introduce to you, reminds one strongly of John the Baptist in rugged strength. Of good family, Mr. Kim Sung Won is rough and plain of speech; ugly in appearance, with a "moth-eaten' reddish beard and a cast in one eye, yet a man of ability and an interesting speaker. No one but he could have cared for the mountainous territory that he traverses, with so much fidelity. Strong physically, he has crossed rough mountain passes, walking from fifteen to thirty miles per day in heat or cold to preach the unsearchable riches of Christ. For seven years he has lived in this field, enduring great hardship, passing through spiritual crises successfully and winning the affections of his people. With an insufficient salary his property has all gone into his living and he has suffered many privations for the Faith. For four years, now, he has spent about three and one-half months each spring at the Theological Seminary in Pyeng Yong and will graduate next spring. He has left home and kindred, has given money and time and strength in ungrudging missionary work in the destitute regions but who that knows him, can doubt that his joy in the Master's service grows deeper and fuller each year?

One finds in Korea, as in America, all varieties of Christians and varying depths of Christian experience, but sin is the same, and human nature in all its multiformity is the same and the power of the gospel to deliver and shape lives is the same wherever men are found in all the world! Pray for the Korean church that its witness may be true and stronger and more compelling year by year! And pray definitely and specially for the individual Koreans who are mentioned above.

Chunju, Korea.

THE MASTER'S WORK.

It is the Master's work we do
  Within our lives He stands.
He walks with our swift-hurrying feet,
  And plies our busy hands.

His love it is within our hearts;
  His wisdom makes us wise;
His deathless passion in our souls;
  His cross before our eyes.

Our weakness and our faithlessness,
  Our sins are all our own;
But all the good and true in us
  Belong to Him alone.

O Master, we would live to Thee!
  Make us a living word
Till every heart-beat is Thine own
  And love our sovereign Lord.

Graduating class of Chunju Bible Institute.

LIGHTS AND SHADOWS OF ITINERATING IN KOREA.

By W. B. Harrison.

REMEMBERING my former promise to keep the shadows for home consumption, I will try to share with the reader the lights that have shown upon my way. Mr. Pak, of Song San Church met me Saturday afternoon at the railroad station and carried my camping outfit gratis to the church a mile away. He afterwards told me that one of the Japanese who got off the train with me was the owner of the rice fields that he had been cultivating for a number of years but had been deprived of by the overseer.

He said that he appealed to the owner to restore the fields to him and that he was told to come to the owner's stopping place the next day and talk the matter over. He said that he told the owner that he was a Christian and could not talk about business matters on Sunday. The owner said that he was going to be there only one day and could do no more. Mr. Pak said he had to let the matter drop, but he did not know what he was going to do for land to cultivate. Many of the Christians would not, I am afraid, have stood this test, but it rejoices the heart to know that so high a standard of Sabbath observance is being set in this land which has so recently learned that there is a day called "the Sabbath."

2. At Sunmi village, Yangwha precinct, Choong Cheng Province, was a very large and fruitful pear tree said to be 200 years old, but it was also said to be possessed of evil spirits. In the house adjoining it, ten people had died in a few years. The house, an unusually good one, was vacated and torn down, for no one dared to live in it. No one dared to eat the fruit of the tree. No one dared to build near it. It cumbered the ground but all the villagers were afraid to cut it down lest they die.

Having heard that the Christians in a nearby village were not afraid of spirits, the owner sent word that any one who would cut the tree might have the timber. One of the Christian young men accepted the challenge, cut the tree and is rejoicing in his easily earned cash and in his opportunity to testify to his faith.

3. Widow Kim, of Cheisuk Church lives alone in a little shack and ekes out an existence by gathering fuel and herbs on the hills and by working around among the Christians. One of her two daughters died and the other is too poor to help her any. A heathen stepson has offered to take her to his home and care for her, but she won't go away from the church to live among non-believers, lest she lose her faith in God. Thank God there are those who seek first the kingdom of God.

Among those received as catechumens recently at Wangol Church was one,

Mr. Yun, who showed more than the ordinary knowledge of Scripture.

He says that he has been a believer for twenty years and that this is the third time he has been a catechumen. Each time under special temptation he has fallen into sin, but that he has never entirely lost his faith.

When he can get work, he lives comfortably by polishing the freshly molded brass ware, but the price of metal has so advanced recently that work is scarce. Though he and his family are living from hand to mouth, hungry much of the time, he has refused two good offers of work in a heathen community under heathen employers, lest he should again fall into sin. He says that he had rather die of starvation than to lose his faith.

A KOREAN WOMAN'S STORY.

M. L. SWINEHART.

CHA SUBBIE UMMINIE was telling me of the experience leading up to her conversion, when she reached the story of her husband's last days, which were so full of interest I determined to record part of what she said, since it gave such a true history of the lives of many Korean women.

Cha Subbie Umminie, who is a cook in Mrs. Nisbet's home at Mokpo, has never had a name of her own. Umminie means "mother;"—so she is now known to all as the mother of Cha Subbie (her son). Before his birth she was the wife of so-and-so. In this she is not unlike most Korean women, who lose their girlhood name when they marry and never have another until a son is born to them.

Her husband had been a builder of straw roofs, and kept faithfully at his work, contributing the meager earnings to supplement what his wife received, until the cancer in his hip compelled him to stop.

The sufferings of the man are described as terrible—one of our Mission doctors saying it was marvelous how he continued so uncomplaining and patient without the use of morphine or other opiates.

The last three months—for his was a certain but long delayed death—although he was suffering intense pain of body his mind was quiet, and his sweet and cheerful manners to his neighbors and friends, for some of whom he sent daily, were expressive of his hope. All were impressed at his seeming lack of concern at the approach of death, and many dated their change in life to the meeting with this poor layer of straw roofs.

His peace was deeper than they knew, for he had experienced the hope that comes with a firm and entire acceptance of Christ as his Master, and was simply claiming the promises.

And thus he died—confident that there was laid up for him a crown in heaven.

His wife, too, had been accepted into the church, and although a firm believer, and conscientious attendant upon all church services, she was lacking in the intense zeal and consecration which marked the life of her husband.

"What is the baby's name?" I asked, as the little one came riding into the yard on her older sister's back.

"Oon Hay," the mother replied, which means "Grace."

"And her sister's name?" I continued.

"Yong Hi," she said with some hesitation. For Yong Hi means "Dragon," and the two names are in such contrast to each other in meaning that she knew I would wonder why they were given to sisters.

Oon Hay and Yong Hi.

Then she proceeded to tell me of the loss of two children before the birth of Yong Hi, and hoping to deceive the demons and spirits which were responsible for all ill luck, she had named the child "Dragon," that they might pass her by.

She told me of incidents—chapters from her life—of those dark days, and her eyes filled with tears as she recounted some of the absurd and foolish things which she and her neighbors had done to rid themselves of supposed evil spirits which constantly threatened them and their households.

On one occasion, following an exceedingly prolonged drought, she and nine other women of her village, went to the mountains, and killing a boar, dragged his carcass over the hills near Chunju which was known as a favorite home for the spirits.

This was continued for many days, hoping to so disturb the surface of the hill as to be unrecognizable by the spirits, or if by chance it should be recognized, they would not continue to reside there, owing to the filth which had been spread over it.

Cha Subbie went through the recital of these facts with her head bowed, for she was living over those terrible days of bondage to sin as she talked.

"But you do not believe in such practices now, do you?" I enquired.

"Oh, no—not at all," she replied.

"Then why are you sad as you speak of those days; they are forever past for you," I suggested.

She lifted her eyes as she said, "I was thinking of the many thousands of women in Korea who still spend much of their time trying to appease or deceive the spirits and do not know of Jesus and His love for them."

Kwangju, Korea.

A BURIED IDOL.

By CONWAY T. WHARTON.

IN THE Jewish Talmud there is a tradition purporting to be an extra-scriptural record of an incident in the childhood of Abraham. I do not know how reliable the tradition is but I do know that I have run across an incident out here in the Congo that very closely resembles it. As the story runs, the boy Abraham entered the place where his father, Terah, kept his many idols and proceeded to demolish most of them with a small iron bar. While absorbed in this iconoclastic amusement, he heard the approaching footsteps of his father and quickly thrust the bar into the hands of one small remaining idol. Terah, in towering wrath, demanded an explanation of the desecration. Little Abraham replied that he was not guilty but that the little god with the bar had wrought the damage. "You well know," raged Terah, "that an idol has no power to do anything like that." Abraham replied, "Why do you worship gods that have no power to do anything?" There is no record that Terah had an answer ready to that.

Now listen to an African counterpart of that story: A short while since while making a long hammock trip, I stopped one night in a Bakete village by the name of Kabau, where we have a native evangelist stationed. Before I slept that night, a family, composed of a father, mother, and several small children, came to where I was camped and told me the incident which I am now telling you. I will not soon forget that story they told me there in the gathering shadows of the night. One of the small boys had some little Christian training and did not like his father's many idols; so he stole one and buried it in the earth. His father was both angry and afraid when he learned of it,—angry with the little fellow and afraid of what his outraged

god might do. Then he said he thought it over with a new idea in his head and decided that if his god was so powerless that a little child could treat it in that fashion, then surely it could not have much power to either help or hurt him. The outcome was that he brought all his idols and medicine to our evangelist and asked him to burn them; that they all wanted to learn about our God that his little boy told them of. To prove his story, he spread all his gods and medicine on the ground at my feet to show me and gave me the identical god that got buried so I could show it to my people in the "Foreign Country."

That evangelist, an old man, said that it was the first time he ever knew a Mukete to voluntarily give up his hunting medicine.

Let me tell you the sequel in a few words: Almost immediately after taking this stand, the father fell very sick and his fellow-villagers gathered about and tried to persuade him that it was because his gods were angry with him and would kill him for casting them out. He was trembling with fear but this is what he told them, his own words: "Naxa bualu, Nzambi udiku!" or, "Never mind, God is here." That from a man that comes of countless generations of blackest superstition and idolatry! Surely a power that is not of man is working in the breasts of some of these darkened lives!

That incident has made more vivid to me Paul's words to the Thessalonians, "Ye turned unto God from idols, to serve a living and true God." 1 Thess. 1:9.

Luebo, Congo Belge, Africa.

"THE CALL OF THE WILD AFRICAN."

JNO. I. ARMSTRONG, *Educational Secretary.*

THIS is the scrap book by "B. Martin" which has at last appeared after many promises and long delay. The book is 7 x 10 inches with substantial board cloth cover and leather back, with two rings. The size of the book is determined by the size of the pages of the "Missionary Survey," which can be inserted. On the inside front cover there is a map of Africa and a list of all the missionaries who have been connected with the Africa Mission. On the inside back cover is printed the dedication to the memory of Mr. Edwin E. Murphy, with a brief account of his life and of his tragic death. With each scrap book cover there is furnished a set of thirty-two pictures of the work of the American Presbyterian Congo Mission. These pictures are printed on gum back paper so they can be readily pasted into the book as desired. Each picture has printed on its own sheet a full description of what the picture represents. The pictures are bound in a neat booklet with oil paper between the sheets so that they cannot become spoiled by sticking together and the sheets are perforated so that each picture can be readily separated from others on the same sheet. The scrap book, including one set of pictures, is sold for 35c a copy postpaid. This is just exactly what it cost to make the books and to prepare them for mailing and pay the postage. They may be secured either from the Woman's Auxiliary, Peachtree and Tenth Streets, Atlanta, Georgia, or from the Foreign Mission office in Nashville. Sets of the pictures may be had without the scrap book at 15c a set postpaid.

Among all the many interests which occupied Mrs. Martin's mind and heart here at home, none filled a larger place than this scrap book; and her many friends throughout the Church will be glad to know of its appearance and many of them will want a copy for Mrs. Martin's sake as well as their own.

OUR LUSAMBO STATION.

REV. J. McC. SIEG.

LUSAMBO is the name of a military and commercial post of the Belgian Congo. A glance at a Congo map will show the reader the position of Lusambo. Start at Leopoldville and follow the Congo river up to Kuamouth. Leaving the Congo, turn to the right and follow the Kassai river up to Bena Bendi, where it forms a junction with the Sankuru river, which you follow up to Lusambo. Thus it will be seen that our mission station at Lusambo is a little to the east of the middle of a line drawn east and west between Leopoldville and Lake Tanganyika.

The first white man to visit the place now called Lusambo was perhaps Lieutenant von Wissmann, about the year 1885 to 1888. At that day, it is said, this immediate section was occupied by a part of the Bakuba Tribe only, which tribe is now a minor element of the large heterogeneous population of the present Lusambo. These Bakuba, however, should not be confused with the other well-known Bakuba, of the powerful Chief Lukengo, farther west and near Luebo. These two tribes though having the same name, are wholly unlike, though they might have had a very ancient common origin.

A Native of Africa in the High Grass.

For various reasons, the authorities here have collected or allowed to collect, from time to time, around Lusambo many members of several different tribes, the number of whom is estimated to be from 35,000 to 45,000 or even more. In addition to the aboriginal Bakuba, one will find here Batetela, from the north and east; Basongi (one branch of whom are the well known cannibalistic Zappozaps), from farther east; many Baluba and Bena Kosni, from the south. Moreover, there is a sprinkling of Bakongo (those from along the lower reaches of the Congo river); some "West Coast" men from the English colonies, who have been brought here in the capacity of masons, carpenters, clerks, etc. At the large markets one can hear an interesting variety of African tongues, with here and there a little French and English mixed in as spice.

In normal times the average white population of Lusambo is from sixty to seventy, most of them being Belgian military officials. Perhaps there are ten or twelve traders (merchants) and about ten Roman Catholic missionaries, counting all orders.

This then is the place we find the fourth and youngest of our Congo mission stations, being now about two and a half years old. It was with considerable difficulty that the mission was able to secure from the Colonial authorities the small concession of two and one-half acres of sand bank on the same (the north) side of the Sankuru river as the state post, and about a mile and a half east of it. We might therefore call it East Lusambo. We occupy part of a bluff about fifty feet above the river and about one hundred and fifty yards from it. Thus we have continually a beautiful and refreshing

view of the great deep river that flows so silently by that there is not the slightest murmur of the water. Before us, across the river and behind us at equal distance, are a series of interfolding ridges which more or less encircle us. These small mountains have the same unchanging attractions which the mountains of our own native land once had.

In this little compound, we have two one-story adobe cottages of three rooms each. The cost of these cottages is perhaps less than one hundred dollars each. In one corner of the lot is a church shed, enclosed with a wicket fence of palm stems, not nailed but held in place by vine strings. This structure is not as elegant as a car shed in one of your cities, but it is a sacred place, revered and loved by all who worship there. Besides these we have a couple of store rooms and kitchens.

Of course the original design was that all the evangelistic work of this station was to be done in the Buluba language. As a matter of fact, there are not more than perhaps two hundred people very near to us who use this as their mother tongue, and nearly all these have come and settled around the station since it was established. But outside of this circle and around us there is a large community of Bakuba, Batetela and Basongi whom we cannot reach because we do not know their languages. In addition to this obstacle, the Roman Catholic opposition to Protestantism has been very strenuous in this section from the very beginning, and still shows no sign of giving one inch of room to the "People of Luther," as the Catholic adherents call us. We Protestants may expect this strong opposition as long as we remain here and as long as the Papists remain in the same land.

Belgium is Catholic to the core. Out of Belgium come the laws and officials by which this new colony is governed. Since Rome avows her eternal right to civil as well as religious dominion over all men, it would not be anything unheard of if the Church of Rome in Belgium had a great deal to do in the framing of her great colony's laws and policies, many of which could be easily so framed as to hinder seriously the work of Protestantism and at the same time greatly assist the cause of Romanism in this colony. For example: There has been enacted in Belgium a law of the colony which gives a native chief the right, if he chooses, to be the religious dictator of his subjects. He has the right to forbid the erection in his village of any church or chapel designed for religious purposes, or the permanent residence there of a native religious teacher, no matter if ninety-nine out of every hundred of his people demand, rightfully, what the chief may arbitrarially refuse them. African chiefs are notoriously fond of gifts ("matabishes.") Therefore unbelieving chiefs will accept the religion of the sect which gives him the most "tips." If a man chose to advance his religion by means of gifts of cotton cloth, rock salt, hickory shirts and red hats, he would have free entrance to many doors. A number of chiefs and people around Lusambo have sent us word that they did not care to come to the mission to worship because we would not give them "dashes" to come to church, implying that they would get some pay for going elsewhere to church, and the implication was true.

No true Protestant Christian can so compromise the Glorious Gospel by paying a heathen to receive the "Unspeakable Gift" which God has sent into the world. Is not that inducement enough? Has God held out any other?

Lusambo Station's largest work is by no means in the immediate vicinity of its location. Her chief work will always be in the distant outstations, where the Gospel seems to make most progress. But the station is and will be a place of great power and usefulness as a training school for young men

who want to become evangelists or teachers. It will also prove invaluable as a transport station for the interior stations which have to be supplied with materials shipped from Europe. At the present time all goods shipped from Europe and America for the Methodist Episcopal Congo Mission at Wemba-Niama are discharged from the steamers and stored here until carried to the interior by native porters. Permit us to express here our pleasure at thus being able to cooperate with our faithful and courageous Methodist brethren who are doing such a noble work for the evangelization of the great Batetela Tribe.

Lusambo, Africa.

LETTER FROM MISS JOUROLMON, INTRODUCING DR. WAUNG WON BAH,

I AM sending you the short autobiographical sketch of Dr. Waung Won Bah, whose name in English is Joseph L. King, the young Christian physician who so skilfully saved my life by a surgical operation when there was no foreign doctor here.

I have made scarcely any changes in the paper as Dr. Waung gave it to me, because I am sure you will like the spicy little touch of individuality. Dr. Waung never studied English in a school, or with a regular teacher; he has just picked it up, as it were, a good deal from his wife, a little here and there; but you will see he has made good use of his time in this as in everything else he has undertaken.

Dr. Waung is one of our most spiritual Christians as well as the most gifted man we have had in Kiangyin. He is not only a good doctor and a skilful surgeon, but is an able writer, and a fine preacher. He excels in everything he undertakes.

DR. WAUNG WON BAH'S SKETCH OF HIS LIFE.

Having been asked for a long time to make a sketch of my life as a self-testimony, but having been delayed by busy practice, I now try to write this, but am afraid that my poor English cannot express plainly what I want to say.

HOW I SURRENDERED TO CHRIST.

I was born in Chekiang Province, China, in 1884. My father and I both believed in Buddhism, though not being Priests, we continued studying and doing business as other people. When I was fifteen, there was a shop established by Christians, just near to our home. We thought very strangely of their new doctrine, and began to pity them that they did not know how perfect and how deep the teaching of Buddhism is, but followed the foreign doctrine. One night my father decided to go into their shop and exhort them to turn to Buddhism. As soon as he went in, a Christian who was the head of the shop (this man was our beloved and lamented Li Dziang Wo-R. J.) exhorted us earnestly to become Christians and we could say nothing to them, because it seemed to us that their religion was better than ours. After that night, we went again a few times trying to win their souls, but at last we ourselves surrendered to the Lord. It shows that the truth is always conquering.

We were the first fruits of the gospel in our native town. Our neighbors and friends were surprised at seeing us turn away from the old custom. Many despised us, but some followed us to become believers in Christ, and a self-supporting church was established at that place. Now there are over three hundred church members around that town besides inquirers and their families. (Dr. Waung is too modest to say that his father is the pastor of this church and that he has never taken a cent of salary, and that neither has

this rare church ever used a dollar of foreign money—R. J.)

A PRAYING HABIT.

I have believed greatly in prayer ever since I was converted. I prayed over ten times a day not including silent prayer. Sometimes I would fast and pray a whole day long or pray through a whole night. I have a prayer book entitled "Asketh and Receiveth" in which is recorded what I asked for and when it was received. Various friends, both foreign and Chinese, have covenanted with me to pray for each other every day. I have realized this to be profitable and helpful to me. Many times God has answered my prayers in wonderful ways. Therefore, I settle every question by prayer. Really I can do nothing without prayer. It seems to me that I have formed a habit of prayer.

INSTANCES OF SOUL WINNING.

In 1904 I began to study medicine in the Elizabeth Blake Hospital, Soochow. My purpose in being a doctor is to have better opportunity of reaching souls. So I like to preach to the patients who believe the doctor in every word.

I remember one of the in-patients who was a native doctor. I watched him at night (only a few days after I entered the hospital). I tried to talk with him about salvation. He listened by force at first, but one night he was so weak that he scarcely understood my words. I taught him to pray, he was willing also to try himself after a little while. Then he lifted up his eyes and said with a smile that he saw Jesus appearing who looked so gentle and meek. I asked him if he was still afraid of the punishment of sins, but he answered, "I am very easy and comfortable now, as I know the Lord has washed away all my sins." That very morning he departed from the world.

Another patient was a proud gentleman, who would not listen to any doctrine except Confucianism. My fellow student who was in charge together with me of this ward, was quite tired of the gentleman, chose to take care of the rest of the ward, and put this man in my care, as he was a nuisance to everybody. Now I had better opportunity to help him, and he was moved, and turned to Christ. One afternoon I was worn out and wanted to rest a while on the bed, and just as I lay down, it came to my mind that I had better preach again to this patient, so I got up and went to his room. That afternoon he believed, and wanted to be baptized. Then I went to ask the Pastor, Mr. Moffett, who was just starting for Shanghai, and he stopped to baptize the gentleman. After a few hours his disease suddenly changed, and he slept in Christ.

LIFE TEXT VERSES.

I finished seven years course in six years, so graduated in 1909. I was still staying in the College as Professor till the next year. When Dr. Worth of Kiangyin Hospital had to have furlough to America and his hospital would be closed if there were no man to take his place, he asked me to transfer to Kiangyin. But for my own pleasure I preferred Soochow, and so did my wife. Moreover, Dr. Wilkinson did not wish me to leave him. So I could not see which way I should go. Then I made a list of questions as an examination paper and put each answer on both places. The result was that the pleasure of myself was to remain in Soochow, but the glory of God and the profit of many was to go to Kiangyin, therefore I decided to go and take Dr. Worth's place. I was there for four and a half years. As the Scripture in Corinthians 10:31-33 are my life text verses, I determined to do everything according to this purpose. At any time if I could see what was best for me, I would call to my mind at once which way is "to the glory of God—and to the profit of many," the same is best.

My Present Work.

After the return of Dr. Worth, I studied Bacteriology in Japan and came back by way of Korea, Manchuria and North China, visited churches and hospitals along the trip. Then I founded the Gospel Hospital in Changchow Ku, connected with the Presbyterian and Methodist Missions. I wrote some tracts on hygiene, concerning both soul and body, and put scriptures in all printing matters, such as advertisement, tickets, labels, etc. We have preaching services during the clinic day, preaching being done by the workers of both Missions.

Praise and thanks be to God: since my work here grows more prosperously every year. May the Lord bless me in fulfilling my life-text verses throughout my life journey.

Joseph L. King, M. D.,
The Gospel Hospital.
Changchow Ku.,
(Kiangsu Province), China.

OUR DEBT TO FOREIGN MISSIONS.

D. C. Tremaine, in *Missionary Intelligencer.*

ALL too long the Christian world has been wont to treat foreign missions as a charity, to be supported as a virtue, viewed as a work of supererogation, and treated as a mendicant asking alms. We inflate with pride as we quote the amount of our missionary offerings and boast of our benevolence. We are all prone to ignore our responsibility for abstract obligations. The pity and misfortune of foreign missions lie in the abstraction of its claim. Because the call of the world is abstract, we lightly brush it aside as a charity when we should boldly, though guiltily, face it as a debt.

The Debt Science Owes to Foreign Missions.

Our very lives, to a larger degree than we care to admit, depend upon medical skill, and medicine owes an unpaid debt of gratitude to foreign missions. Perhaps the one most useful drug in medicine is quinine, and the world owes its discovery to the Jesuit missionaries of South America. Ipecac also, another important item in *materia medica*, was discovered by a missionary.

Etymology owes its growth very largely to the missionaries. Missionaries have translated the Bible into about seven-tenths of the world's speech. All South Sea literature is due to missionary effort. There is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker. During the nineteenth century missionaries reduced to writing for the first time two hundred and nineteen spoken languages. Bishop Patteson alone gave written form to twenty-three Melanesian languages and made grammars in thirteen of them. These servants of the cross, as a mere by-product of their work, have sustained the development of writing, and that almost without aid from other sources. And after the writing, of the spoken tongue come the school, the college, and the university. Apart from the labors of the missionary, none of these of a practical nature would be known in heathen lands today.

Geography can never repay its debt to the missionaries. They were the first to give the world any accurate information about the nature and contour of interior Africa. They have supplied more geographical knowledge of that continent than all other classes combined. We have but to recall the names of Moffat, of Livingstone, and of Stanley to remind you of this fact. Much of the knowledge we have of interior China we owe to J. Hudson Taylor and his successors in the missionary propaganda. New Guinea, New Zealand, and

Samoa were first mapped by the missionaries.

Archæology is a lineal offspring of missionary effort. Missionaries discovered the Moabite stone and unlocked the secrets of a forgotten empire. Missionaries discovered the Nestorian Tablet and thus opened a new chapter in early Christian history. Archæology has confined its activities largely to lands made holy by sacred lore—Assyria, Egypt, Greece, Palestine, Rome.

THE DEBT OF COMMERCE TO FOREIGN MISSIONS.

Many of the commodities to the distribution of which commerce owes its life were brought into use by foreign missionaries. India rubber was first discovered by Wilson, of the Gaboan (Africa) Mission. Khaki dye (used for army uniforms) was discovered by a missionary of the Basel Mission in West Africa. When missionaries occupied the New Hebrides, the quotation on arrowroot was immediately lowered. Trade has ever followed the missionary who has been largely responsible for its extension. The first steamships in the African lakes were built for missionaries.

Missionaries introduced and sold the first plows in Turkey. The first sewing machine in China was introduced by missionaries. A missionary was offered —and he *refused*—$15,000 a year to act as sales agent in China for an American sewing machine company. A great English statesman declared that when a missionary had been twenty years on the field he was worth $50,000 a year to British commerce.

OUR INDIVIDUAL DEBT TO FOREIGN MISSIONS.

The very conveniences of our daily occupations came from the heathen whom we neglect. The mucilage on your desk and the adhesive on your postage stamps came from Hadramaut,

Member of the Lavras Church, selling vegetables.

Arabia. The graphite in your lead pencil came from Siberia. Your eraser and the body of your fountain pen came from South America. The basis for the ink you use came from China. Surely "no man liveth unto himself."

Our debt to a lost world and to the missionary enterprise for our knowledge, our wealth, and our comforts is overwhelming. Shall we insult so large a creditor with a penny offering? The debt we owe to foreign missions is a man's debt. Let us approach it in a man's way. Make a respectable return to the Lord for His goodness. Offer *some* atonement for past delinquences. And, having done *all* our means will allow, pray God to "forgive us our debts," which no sacrifice of ours can liquidate.

—*The Missionary Voice.*

PERSONALIA.

Rev. L. C. McC Smythe and his bride sailed on the Shignoka Maru from Vancouver on September 1st and were due to arrive in Yokohama on the 17th. We regret that the storms and hurricanes that raged between Accomac, Va., and Montreat, N. C., in the months of July and August, made it impossible for Mr. Smythe to bring his bride to Montreat to our Missionary Conference, or for the Secretary to visit her in her home. She goes out, therefore, without the personal interview with the Candidate Secretary required by the Manual. The overwhelming amount of testimony in her favor from all classes and conditions of people relieves us of any anxiety as to her possessing the required missionary qualifications, and our failure to have the interview is only a matter for personal regret. We cordially wish the young couple a long and happy career in their chosen life-work as missionaries to Japan.

We extend a cordial welcome to Miss Kittie McMullen of China, Miss Elda M. Fair, Rev. A. A. Rochester, Rev. and Mrs. J. McC. Sieg, and Mrs. A. L. Edmiston of Africa, who have recently arrived at home on furlough.

The following new missionaries are expected to sail on the dates mentioned below:

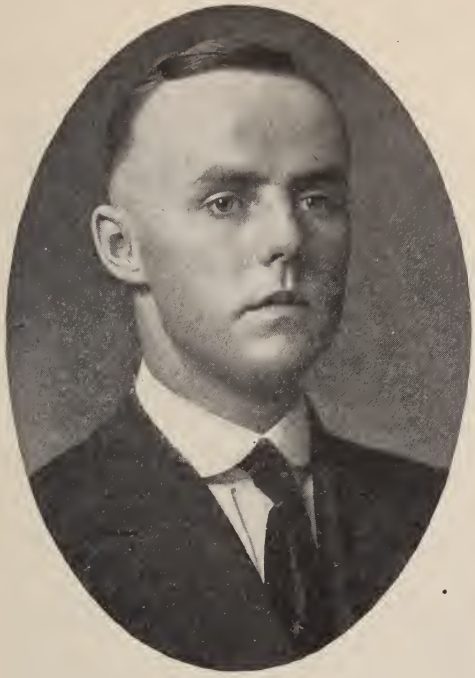
China, Rev. Lewis H. Lancaster, October 19th; Rev. Chas. Ghiselin, Jr., and Miss Paxton Moffet, October 9th; and Miss Anna M. Sykes, October 5th.

Brazil, Miss Leora James, September 19th.

Rev. and Mrs. Paul S. Crane sailed for Korea on August 24th. Rev. and Mrs. A. C. McKinnon, returning from furlough, sailed for Africa on September 2nd. Also Mrs. Anna McG. Sykes, returning from furlough, sailed for China October 5th.

Rev. Lewis H. Lancaster, who sailed for China in October.

Miss Leora James, who Sailed on September 19th, to Brazil.



Rev. Chas. Ghiselin, Jr., Shepherdstown, W. Va., who Sailed on October 5th, for China.

Mr. F. F. Baker, Lavras, Brazil. Mr. Baker is a teacher in the Lavras Industrial School.

DO YOU KNOW?

1. What vital question Protestant Missionaries in the Congo must consider?
2. What some "gallant Soldiers of the Cross" suffered in Brazil; and how it ended?
3. Of two noble lives gone to their reward?
4. What one woman has done for the Indians in the British West Indies?
5. Some methods of Bible Teaching?
6. What incidents made an opposer of Christianity become a Christian?
7. The Korean word for "howdy"?
8. Why the 'rickshaw man smiled?
9. Some shining lights in the Korean work?
10. Why a Korean mother named her daughter "Yong Hi" (Dragon)?
11. How an idol buried, saved a soul?
12. Where unbelievers accept the religion of the sect offering the most "tips"?

BOOK REVIEW.

The Disintegration of Islam. By Rev. Samuel M. Zwemer, D. D. pp. 227. F. H. Revell Company. Net, $1.25.

Another volume from the fertile pen of Dr. Zwemer on the always interesting theme of Mohammedanism in its present world relations. With his usual vigor and incisiveness Dr. Zwemer sets forth in this volume the results of the impact of Western civilization on the Mohammedan power, pointing to its final disintegration and overthrow, in fulfilment of a divine plan of preparedness for the coming of the gospel in Moslem lands. The chapters of this book were originally delivered as lectures at Princeton Theological Seminary, and subsequently repeated at the Seminary of the Reformed Church of America at New Brunswick and at the Theological Seminary of the American Mission, Cairo, Egypt. The interest of the volume is enhanced by numerous striking illustrations.

SENIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1916.

Arranged by MISS MARGARET MCNEILLY.

Hymn—All Hail the Power of Jesus' Name.
Scripture Reading—Psalm 115.
Prayer.
Minutes.
Roll Call—Answer with a verse of Scripture on FAITH.
Offering.
Business.
Hymn—The Morning Light is Breaking.
Reading—Hands for the Master's Use.
Solo—Selected.
Topical—"Our Lady of the Rock."
A Wide Awake Church in Brazil.
A Report from West Brazil.
"Saint Good Jesus of the Pardons."
Hymn—Lord Speak to Me, etc.
Closing Prayer—For the special needs mentioned in the report from Brazil.

SUGGESTIONS.

In the current issue of The Survey appears an article, "The New Acts of the Apostles." Let the Reporter give the thrilling story of Dr. Butler, contained therein.

A most brilliant report of the North Brazil Mission, by Dr. Henderlite, appears in the Annual Report of the Executive Committee of Foreign Missions. This will add to the interest of the meeting.

In the February, 1916 issue of *The Missionary Review of the World*, is an article by Bishop Homer Stuntz—"South America and the War." Extracts from this article could be used to advantage.

Pray earnestly for the work in Brazil, that the missionaries may be unusually strengthened in these troublous times, and that the Gospel Truths planted may grow and spread.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year $1. These programs are issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts Applicable to Regular Appropriations—

September	1916	1915
Churches	$ 14,734.87	$ 11,921.00
" Brazil	6.66	
Sunday Schools	480.60	204.49
" " Brazil	505.26	
" " Japan	10.00	292.56
Societies	3,454.89	2,847.24
" Brazil	8.00	
" Japan		17.00
Miscellaneous Donations	1,678.83	1,055.53
	20,879.11	16,337.82
Legacies		18.26
	$ 20,879.11	$ 16,356.08

For six months, April 1, 1916 to September 30, 1916—

Churches	$ 96,353.43	$ 89,038.56
" Brazil	93.73	
" Japan	4.00	17.62
Sunday Schools	3,390.94	2,508.20
" " Brazil	9,161.76	
" " Japan	143.01	9,330.28
Societies	23,279.18	19,428.99
" Brazil	100.95	
" Japan	30.00	108.38
Miscellaneous Donations	10,567.99	11,423.42
" Brazil	19.11	
" Japan		2.12
	$143,144.10	$131,857.57
Legacies	5,498.59	1,907.69
	$148,642.69	$133,765.26

Initial appropriation for year ending March 31, 1917 $506,034.17
Additional appropriation to October 31, 1917 1,429.17
$507,463.34
Deficit March 31, 1916 62,766.04
Amount now needed for year $570,229.38

Amount needed each month, $47,500.00.

The amount received in the six months period for objects outside the budget is $8,912.96.

Nashville, Tenn., Sept. 30, 1916,
EDWIN F. WILLIS, Treasurer.

THE MISSIONARY ALBUM MAKERS' CORNER.

A GOOD START.

Album making has begun in earnest. Many orders are received daily for both the Album and the three sheets containing pictures of the missionaries. On this page will be seen a reduced reproduction of Sheets 1, 2 and 3. The actual sheets are 19 by 25 inches and the imprint is very fine.

There have come a number of orders for pictures of the "Brazil Missionaries," or the "Korean Missionaries," and other groups, but be it known the reprints are not grouped according to countries, for practical reasons connected with the "set up" of the forms. It would do no good anyhow, since we could not furnish but a part of each group at the present time; Album makers should simply get what pictures they can for the present and leave space for the balance. The Album corner in September and October issues of the Survey makes suggestions for the spacing in proper proportion for each mission.

Reduced fac similes of the three sheets now available for Album Makers, at 15 cents each, postpaid.

The Missionary Album, showing how one Album maker has started. The book is well made, being bound in half Russia and cloth on boards, black photo stock pages, and will hold 375 missionary pictures. Costs $1.25, postpaid, or can be secured as a premium for 15 new subscribers to The Missionary Survey. (See also back of October Survey). What nicer gift than this could you make to a friend whom you wish to interest in Missions, or who may be already interested.

The progressive feature of the Album plan is one of its charms. It is a large undertaking for one time at it, and the slow filling of the book's pages month by month will make it an object of special interest for some time to come. A better looking book also will be made in this way, as ornamentation and grouping of the pictures can be studied more leisurely and hasty selections of the materials for same avoided.

Write to the Editor of the Survey, telling how you are making special use of the Album idea. We want to give others the benefit of it on this page.

Mrs. J. M. Williams, of Wesson, Miss., writes: "THE SURVEY is always so good. My favorite section is the Personalia. We need that intimate touch with our dear workers."

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH OF THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature".

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS. ATLANTA, GA.

"That in all things He might have the pre-eminence."

NOVEMBER.

WHAT month of the twelve is so replete with memories of childish joy as is November? To childhood it is the red letter month of the calendar.

Perhaps we first recall the rosy-cheeked apples and sparkling cider that we were wont to associate with this delightful season. Some may even recall "apple parings," a social gathering in some rural district, where many gallons of incomparably delicious "cider apple butter" were made in the big kettle hanging over the fire in the yard. The smell of burning wood mingled with the odor of the boiling fruit in a fragrance particularly delicious, while the haze of Indian Summer softened the rays of sunlight slanting through the bare branches overhead.

Those who were fortunate enough to live where snow might be expected were sure to see the first flakes fall late in November. What joy to stand at the window and watch "Mother Goose picking her geese!"

The merest hint of snow was always the signal, to the boys and dogs of the family, to prepare for the first rabbit hunt of the season, and great excitement prevailed among the children on this important occasion.

All the previous joys of glorious November, however, paled in the childish mind before the delights of Thanksgiving! With what anticipation we looked forward to that day through all the autumn season! The holiday from school (grown by that time rather monotonous), the home coming of the absent loved ones, the feast of "turkey and trimmins," with all the "goodies" that Thanksgiving dinner brought; the long walk through the woods in the late afternoon with father or grandfather, drinking in the crisp autumn air and rustling the heaps of brown leaves at every step; all these added to the delights of the day. The precious "memory picture" of Thanksgiving closes with the evening gathering of the family group about the fireplace to hear the reading from the sacred book, to listen to the prayer of thanksgiving, and to join in singing "Praise God from Whom All Blessings Flow." Blessed memories! Surely November is enshrined in our hearts as the Home Month of all the year.

Very fitting then it is that in November the entire church should be called to observe the season of Prayer and Giving to its great HOME MISSION WORK.

In memory of that Christian home of our childhood, let us join heartily and lovingly in the work of winning the homes of America for Christ.

ASSEMBLY'S HOME MISSION SEASON
of
SELF-DENIAL AND PRAYER
The Month of November.
HOME MISSION WEEK,
November 19-26.
Organize Weekly Home Mission Study Classes NOW!

TEXT BOOK.

"The South Today." Rev. John N. Moore, D. D. Paper, 40c; cloth, 60c.

A rich treat awaits the Home Mission Classes which study this delightful presentation by a Southern author of the resources and needs of our own Southland.

Helps for Leaders, postpaid, 10c.

Order from Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Ark.-Texas.

THE GLORY OF THE IMPOSSIBLE.

LUCY W. PEABODY.

"WE DID all we could last year," sighs a circle composed of one-third of the women of the church, who average one dollar a year for foreign missions. All you could, but not all that all your women could if all were helping. Not all you could if even one or two gave "as the Lord hath prospered."

Many an obscure man has led a forlorn hope in this war and has won his cross of honor, not because he had great power or ability, but because he had courage—courage to go forward into the impossible. We fear that some of our missionary women deserve rather the decoration of the "white feather." At the very sight of a small extra apportionment which means growth, progress, and victory for Jesus Christ, they sit down and say hopelessly: "We can't. We can't" There is no honor here for them nor for their work nor for the Master. Women are not cowards in war and pestilence. Will they prove to be, in this great undertaking for the freedom of women and children who are "out where the King's highway ends," fighting through jungles of heathenism and sinking in swamps of sin? There is something in the very greatness of the call to save these that thrills one. Shall the great sacrifice of money and life be for the slaughter of men rather than for their salvation? Let us attempt the impossible this year in our mission work, since we know that with Him all things are possible.

THE SUMMER CONFERENCE OF NEGRO WOMEN AT TUSCALOOSA.

THE first Conference for Negro women ever held in the Southern Presbyterian Church, was held at Tuscaloosa, Alabama, September 16-23, 1916.

The decision to hold such a conference had been reached after two years of careful study of the situation, with an earnest desire to help the women of our Negro churches.

The delegates were sent to the Conference by the missionary societies of the white church in their vicinity and although the Conference was poorly advertised and we had no funds on hand for its promotion, nevertheless a most enthusiastic gathering assembled at Stillman Institute, September 16th.

There were thirty-one delegates enrolled from a distance. These represented sixteen towns in six different states. The local attendance was most encouraging and one hundred and fifty-five women were enrolled at the morning sessions, the average attendance being over one hundred.

Among the Auxiliary officials present during the conference, were Mrs. H. M. Sydenstricker, President of Mississippi Synodical; Mrs. J. F. Wither-

The Conference for Negro Women, Tuscaloosa, Ala., September 16-23, 1916.

spoon, President of North Alabama Presbyterial; Mrs. J. D. Norwood, President of Tuscaloosa Presbyterial; Mrs. Rhett Goode, President of Mobile Presbyterial, and Mrs. John Little, President of Louisville Presbyterial.

The opening meeting, Saturday night was a "Get acquainted meeting." Greetings of welcome were extended and the responses made, and the meeting resolved itself into a social hour for the delegates.

The opening sermon was preached Sunday morning in the Auditorium at Stillman, by Rev. W. E. Hutchison, Dean of Stillman Institute. The text of his excellent sermon was, "I can do all things through Christ which strengthenest me."

The morning program was the constructive teaching part of the Conference. The Bible lessons were taught daily by Mrs. W. C. Winsborough. The closest attention was given to these lessons and the blackboard outlines carefully copied.

Mrs. John Little gave a series of practical talks on "The relation of the Christian Home to the School, the Church, and the Community." These talks were most enthusiastically received by the delegates and will undoubtedly bear much fruit in their daily lives.

The "Problems of Home Making" were discussed by Mrs. Hattie Huckabee of Birmingham, employed by the State to go about among her own people teaching them better ways of living. Her subjects were: "The Kitchen," "Economy," "Canning," "Preserving," "Pickling," "Sanitation," "The Care of Babies," etc., all of which were most practical and well presented.

Short addresses were also given during the morning by Mrs. Rhett Goode of Mobile, Ala., who brought the greetings of her Presbyterial. Mrs. J. E. West of Uniontown, who talked of the Negro Women's Bible Class and the Community Service Club, both of which she conducts in Uniontown. Mrs. W. H. Sheppard gave an excellent address on "Woman's Call to Social Service."

Each afternoon at five o'clock there was a Vesper Service on the lawn at Stillman Institute. These services were led by Mrs. H. M. Sydenstricker, President of Mississippi Synodical; Mrs. Washington Moody, of Tuscaloosa; Mrs. W. H. Sheppard; Mrs. N. W. Kuykendall of Tuscaloosa.

On Friday afternoon the Vesper Service was led by the delegates themselves.

The night services were held at the Salem Presbyterian Church (colored)

of Tuscaloosa, and the house was crowded each night.

The evening program comprised an address from Missionary L. A. DeYampert, Luebo, Africa, and an address by Missionary Rochester from Africa; while on Thursday night (known as Woman's Night), excellent talks were given by the three missionaries from Africa, Miss Maria Fearing, Mrs. W. H. Sheppard, and Mrs. DeYampert.

A most enlightening talk was given on "What the State is doing and plans to do for the Negro," by Mr. Joseph S. Sibley, Commissioner of Rural Education for the State of Alabama, an elder in the Presbyterian church at Montgomery.

Another Presbyterian Elder who gave us a most interesting as well as helpful address on "Flies, mosquitoes, and household pests," was Dr. W. E. Hinds, State Enotomologist, Auburn, Ala.

The closing evening was devoted to a service of song and testimony, with an address by Rev. J. A. Bryan of Birmingham.

Throughout the entire Conference the music of the night meetings had been a most enjoyable feature. Professor Barnes of the colored Baptist Church, led a choir of fifty voices in the singing of their own songs, and each night the number of white people in attendance grew until the last night not less than fifty were present to hear the music.

A touching occurrence of the last night was the presentation by the delegates, to Mrs. Winsborough, of a beautiful brooch as an expression of their gratitude for her work in promoting the Conference.

No one who saw the enthusiastic interest and careful attention given to the entire program by these delegates could fail to believe that the work of this Conference will be far-reaching in its beneficial results. All present were urgent in their requests that the Conference be made an annual affair with adequate preparation for the large crowd which is certain to be in attendance next year.

To all who have contributed to the success of this Conference, especially the friends in charge of Stillman Institute, and the members of the Missionary Soicety of the Presbyterian Church at Tuscaloosa; to those who have sent delegates, or contributed money, and to the many who have been much in prayer for the Conference, we would extend our hearty thanks.

The Conference for Negro Women of the Southern Presbyterian Church is an established fact, and each year will see it increasing in its scope and usefulness.

BUSY DAYS! What a world of work these busy days bring? And how it does encourage one's heart so see the wheels go round in the Missionary Societies! Our correspondence grows larger and larger as the days pass by, with calls for literature, pleas for help, stories of success and failure, plans for the future—all interesting and inspiring. Thank God for work. It is His greatest blessing to mankind.

YEAR BOOKS. Have you heard about it? Our Special Sale? Not of ribbons and laces and shopworn hats, but of broad, up-to-date Missionary Year Books, filled with the newest, spiciest programs, practical suggestions and items of helpfulness. Five months are

yet ahead of us in this Church year. If you are needing program help can you do better than invest in these Year Books, sold at half price at this time, as long as the supply lasts? Year Books twenty-five cents a dozen; literature to carry them out, fifty cents. Send now, and fall in line with the up-to-date societies.

Many of our ladies will feel a personal sorrow in the grief which has come to the President of the Alabama Synodical, Mrs. James W. Bruce, of Birmingham. Her oldest son, Wallace, was instantly killed the last of August by the falling of a stone in the mines where he was working as a civil engineer.

Wallace Bruce was a splendid, manly, Christian young man, and our hearts go out in deepest sympathy to his mother in her sad loss.

The Executive Committee of Home Missions has in its employ a Negro evangelist, W. A. Young, who has been doing most successful work during the past six weeks on the Islands off the coast of South Carolina. These Islands contain a large percentage of Negro population, one Island having a Negro population of ten thousand to a white population of about fifty. Rev. Young's ministry has been greatly blessed and our workers on the Islands are pleading that he shall be sent to the Islands at least annually. Mrs. F. Y. LeGare, Sr., from Edisto Island, writes as follows:

"We are so thankful for the work which has been done by Rev. Young among the Negroes on our Island. He preaches pure, simple gospel and is a forceful speaker. This Negro work is our own special work I firmly believe and it is so necessary that the preaching be done by their own people. We hope such a meeting may be held every summer, if not oftener."

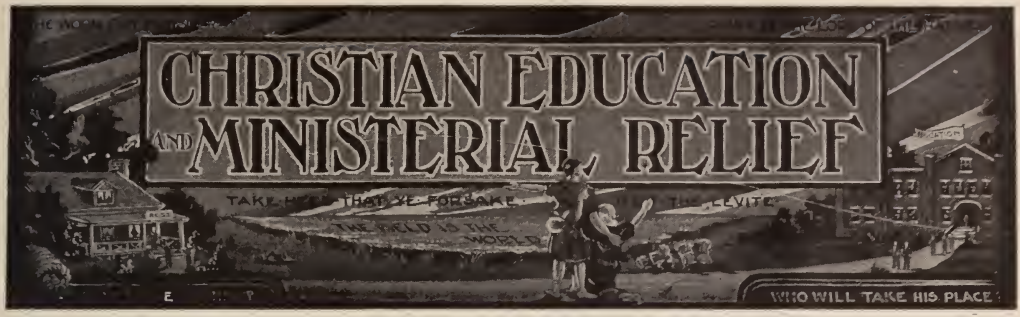
HIS WILL BE DONE.

His will be done, we say with sighs and trembling,
Expecting trial, bitter loss and tears;
And then how He doth answer us with blessings,
In sweet rebuking of our faithless fears.

God's will is peace and plenty and the power
To be and have the best that He can give;
A mind to serve Him and a heart to love Him,
The faith to die with and the strength to live.

It means for us all good, all grace, all glory,
His Kingdom coming and on earth begun,
Why should we fear to say "His will—
His righteous,
His tender, loving, joyous will—be done?"

—Annie Johnson Flint in *S. S. Times.*



Address All Communications Relating to this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

A PERMANENT FUND FOR THE PERMANENT CARE OF OUR AGED AND ENFEEBLED MINISTERS.

THE last General Assembly decided to increase the Endowment Fund of Ministerial Relief as soon as possible to $1,000,000.

One of the Elders of the Church promised to add $68,000 to the Endowment Fund if the whole Church during the year 1916 would contribute twice that much to it.

This is next to the last month of grace. The goal is almost in sight. We must not fail to secure this large gift. When it is received our Fund will then be $536,000.

Every cent of interest from this invested Fund will go to meet the immediate needs of our disabled ministers and the needy widows and orphans of our deceased ministers.

The church has never dealt justly with her worn-out preachers. She has always given them an allowance, but it has been pitifully small. They have waited long and patiently and many have suffered privations that should cause us shame.

The church is determined to wipe out this injustice to her veteran preachers.

The income from the endowment which the Assembly seeks, together with the income from other sources, will give the veterans a more comfortable support.

Railroads are pensioning retired employes.

Business corporations are doing the same.

It is in the air. A new day has come. No longer shall the man who has given his life to service be pushed aside without a competence in his old age. How much more should the minister, who has been called aside from the source of gain, be cared for.

As a rule, the minister cannot save. He must give from seven to ten years of his early manhood preparing for his life work. At about sixty he must often think about giving way to younger men, while in the professions men are often active ten years longer.

His salary is never large—usually less than he really needs to care for his family. He can save little or nothing.

He has given his life to his work, and often out of his straitened income has given to the work of the Church as largely as men of greater incomes.

Is it just for the Church to turn these men adrift at sixty or sixty-five without a competence, to suffer privations in their declining years? As the Youth's Companion says:

"There is something sardonically humorous in calling a man a 'shepherd of souls' and 'pastor of his flock,' and then,

in his old age, turning him out to pasture that his more worldly-minded sheep have cropped close to the ground. We are glad there is going to be a change."

And from every part of the Church world the answer is coming—these things must no longer be.

The Presbyterian Church, U. S. A., has already secured four millions of a ten-million dollar endowment. The Protestant Episcopal Church is seeking ten millions, as are also the Congregationalists. The Southern Methodists and other denominations are doing the same. The feeling is general in all churches that the old men who have worn themselves out in the service must be fairly and justly dealt with. Our Church should at once take her place in this work by providing an adequate endowment.

How can it be done?

First—You can help by giving a cash subscription to be paid, if desired, in annual installments.

Second—You can purchase one of our life annuity bonds and receive interest on the same throughout life. When you no longer need it the interest will go toward the care of the retired ministers of your Conference.

Third—You can create a memorial to some loved one by giving in the name of the one whom you would commemorate. The name of such relative or friend will be kept in perpetual remembrance on the pages of our Annual Report, and the proceeds will be used for the benefit of these ministers. Such a monument would be more beautiful and enduring than a marble or granite shaft.

Fourth—You can remember the veterans in your will, by bequeathing money or real estate. In several churches large incomes are being received through such bequests. Have not the veterans of our Church a host of friends who will thus remember them?

THE SWEETEST SONG.

Dowing says:

"The Song is sweetest, bravest, best,
Which plucks the thistle-barb of care
From a despondent brother's breast,
And plants a sprig of Heart's-ease there."

DO YOU say you are not a prima donna, or cultured contralto, or gifted tenor, or a basso profundo, to charm, or thrill, or arouse the sensibilities of an audience or stir a congregation to action? It may be so, but you can sing the song that is sweetest, bravest and best of all songs, because without the matchless skill, the refined taste and marvelous execution of the illustrious artist, your modest song of Beneficence may pluck the thistle-barb of care from the breast of a brother who has given the services of his life for your eternal good, and who now finds himself burdened with financial obligations present and prospective, which he himself is unable to remove, and you can plant the sprig of Heart's-ease in his bosom which will fill his soul with gratitude to you and with thanksgiving unto God.

Is it not a most pleasing, soul-satisfying thing to be able to relieve a worthy brother in distress? The good we do to others may return to us with bountiful blessings at a time when we may need its cheering consolation.

When Job was accused of unrighteousness because of his multiplied troubles by his unwise counselors, he could boldly make the appeal to them, that when he went out to the gate through the city, the young men stood in awe of him, the aged men did him reverence, and the nobles and princes were silent before him, and why? Hear his declaration; and it was not an idle boast: "Because I delivered the poor that

cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."—*The Assembly Herald.*

OUR SCHOOLS AND COLLEGES.

NEVER before in the history of our country has there been a larger interest in the great work of Christian Education. All of the great denominations have united in a quiet, pervasive campaign to arouse the people of the land to the great importance of magnifying the Christian element in the education of our sons and daughters.

From our church schools and colleges come almost wholly our supply of ministers and leaders in all departments of our Church work. In these schools are being educated the future teachers, authors, framers of educational policies, leaders in philosophy, science and literature, and in all the learned professions.

Dr. Walter W. Moore says: "The Presbyterian Church was once the greatest educational force in this country. She is still a great educational factor, but she has lost her primacy. Other denominations have of late outstripped her. We rejoice in their progress, but it is to our discredit that latterly we have not shown equal wisdom, zeal and enterprise."

"Finally," says Dr. Moore, "let our people remember that Christian Education is not only necessary to *the well-being* of the Church but to *the very existence of the Church.*

The Assembly has adopted a thorough statesmanlike program, the Synods are all being organized as the units in the conduct of this work. More students are entering our own institutions and thousands of dollars are being secured for endowment and needed equipment.

Your Synod needs your sympathy and prayers and help.

AGAIN THE UNDERPAID CLERGYMAN.

ALONG with some other advice he gave to a class of ministers who were admitted into the New Jersey Conference membership in Asbury Park yesterday, Bishop Quayle said:

"Don't go into debt! Better go underclothed and underfed than go into debt!"

The good bishop's remarks serve again to remind us that the great majority of clergymen, not particularly of the Methodist denomination, but of all denominations, are woefully underpaid for the services they render. While doubtless Bishop Quayle did not have it in mind that his remarks to the new ministers constituted a rebuke to all those who pay ministers' salaries, they amounted to nothing less than a rebuke to all of those of us who go to church and permit our ministers to struggle along with barely enough to keep them and their families alive unless perchance they happen to be possessed of independent income.

Oughtn't we to feel just a little bit ashamed of ourselves because we have permitted a condition to exist in which it becomes necessary for a bishop to get up and tell the ministers who work under him that they must take the choice between going into debt or going hungry and insufficiently clothed, simply because their congregations do not pay them enough?

The chief reason why the average clergyman, of any denomination, is so woefully underpaid, is simply that he is not enough of a manager of his own business affairs to insist upon being

paid an adequate salary for the services he renders his people. Usually he is the type of man who devotes his energies so enthusiastically to the material and spiritual welfare of his church and the members of his congregation that he has no energy left to devote to development of his own material welfare. It is a sad commentary upon the lack of appreciation that we don't interest ourselves enough in our clergyman's welfare to insist that he receive ample remuneration for his services when he is too busy looking out for our welfare to insist upon it himself.

The average man in any other line of endeavor is a good enough manager of his own financial affairs to demand of his employer that his pay be made commensurate with the quality of service rendered, and if the employer doesn't "come across" the employe gets a job somewhere else. If a clergyman were to keep insisting that his employers pay him what he is worth, he would be put down as "too worldly," yet few of those who employ him ever volunteer to attend to those little financial matters in his behalf.

—*Star Independent* (Harrisburg, Pa.)

EDUCATION FOR THE MINISTRY AND MISSION SERVICE.

THE Presbyterian Church has always held that the minister must have thorough and sound training before he is ordained to teach and to lead others. The majority of those who hear and obey the call of God to dedicate their lives to the great and happy work of the ministry and the mission fields, are from poor homes and have little of this world's goods.

From the funds of Education for the Ministry, the Louisville Executive Committee of Education are assisting these poor boys to secure the college and seminary training. They are also assisting worthy young girls, who are preparing for the mission fields both at home and abroad. The Assembly has also directed that they secure from churches, individuals, and societies, scholarships for the young men and young women who are attending our Assembly's Training School, at Richmond, Va.

Above all things, they are striving to keep the Church interested in the supply of her ministry and mission workers. Definite, importunate, believing prayer is the only solution for the great problem now facing the Church on account of the lack of well equipped, spiritual leaders.

They are publishing and sending to choice boys and girls of the Church, leaflets that call their attention to the claim of Christ upon their lives. This literature may be secured from the Secretary, 122 South Fourth Ave., Louisville, Ky. Some of it is suitable for parents and teachers, some for the youth of the Church, and some for the boys and girls.

MINISTERIAL RELIEF.

SOME of the ministers of our Church literally wear themselves out in the mission fields and never receive salaries adequate to the needs of their families. When they are laid aside, on account of sickness or old age and these small salaries are cut off, they must still be cared for and the needy widows and helpless orphans must not be neglected. Time and again God said to the Israelites, "Take heed that thou forsake not the Levite as long as thou livest upon the land."

We are granting aid to 75 ministers, 146 widows, and 21 afflicted orphans. In these 242 needy homes there are 64

little fatherless children under the age of fourteen years. Of these, 34 are not yet ten years old.

The 75 ministers have reached the average age of 71 years and some of them have invalid wives. The oldest beneficiary is 92 years of age and has labored 64 years in the service of our Church. The youngest minister enrolled is 29 years of age and is now an invalid.

These ministers have rendered an aggregate of 6,470 years of faithful, devoted service to our Church.

The little assistance which the Church gives through her Committee of Ministerial Relief brings more of cheer and sunshine into these darkened homes than you can imagine. The gratitude of the beneficiaries is unbounded. They say, "We are constantly remembering at the Throne of Grace those who have made this help possible." Have you a place in these prayers?

In order that these faithful servants of the Church may be cared for in a manner and with a certainty never possible in the past, the General Assembly has directed that an Endowment Fund of at least one million dollars be erected.

A liberal elder proposes to add fifty cents to every dollar contributed in 1916 until he has added $68,000 to the Endowment Fund. When we meet this proposition we will have a fund of $536,000.

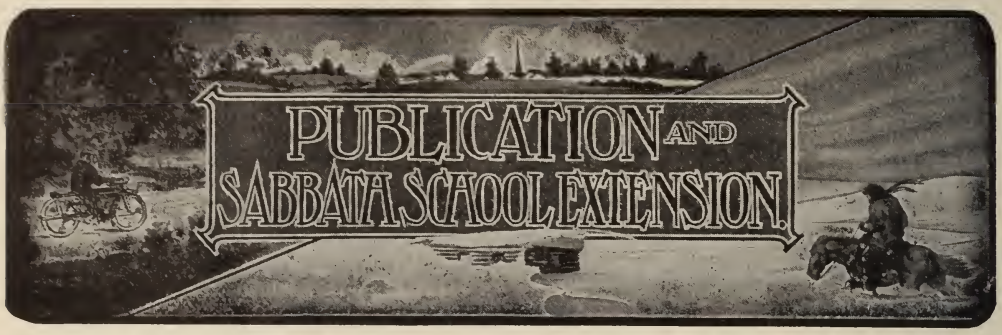
The Methodist Episcopal Church is raising an Endowment Fund for Ministerial Relief of fifteen million dollars. The Presbyterian Church, U. S. A., and the Protestant Episcopal Church are raising ten million dollars each for this work.

The General Assembly, the Synods, and the Presbyteries have cordially endorsed this Fund and have especially recommended it to the people of means for their gifts and legacies.

Memorial Funds may be included in this Endowment Fund and reported each year in the Annual Report of the Committee. How much better is such a memorial than a shaft of bronze or marble?

In former years some of the beneficiaries of the funds of Ministerial Relief were grouped together in what we call "The Home and School." Very few desired to take advantage of this arrangement and the expense of it proved to be too heavy to carry. This scheme has now been abandoned and all of the ministers' families are assisted, according to their needs and other sources of supply, regardless of the place in which they live.

Mrs. A. B. Rennolds, of Mexia, Tex., writes: "Our missionary society has adopted THE MISSIONARY SURVEY as its text book. We find that each and every issue contains valuable information with reference to home and foreign missions and church work generally. One member of our society, who subscribes for and is a reade of a great many magazines, recently remarked that if she were unable to afford more than one magazine that one would be THE MISSIONARY SURVEY. I think she voiced the sentiment of our entire membership.



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

SUCCEEDING UNDER DIFFICULTIES.

MISS OSMA NEWTON.

ABOUT eight miles from Forbes, a flag station on the C. C. & O. railroad, in the extreme western part of North Carolina, is a settlement called Magnetic City, from the fact that magnetic iron was found here. Nature has been lavish of her beauties; the scenery reminds one of Swiss pictures. A fertile valley surrounded by mountains—one, Roan Mountain, not many hundred feet lower than Mount Mitchell. Just at that time when the woods are decked in Autumn colors, it was my pleasure to reach Magnetic City on the running gear of a lumber wagon. Traveling in these parts, we have access to many vehicles whose speed and comfort is far removed from an auto. A postal failed to announce my coming. Still I received a hearty welcome.

The Magnetic City School.

The good people were anxious for a teacher, the public schools being very crude. I often hear the remark, "Presbyterians have done more for the children than any one else." I lived in an old out-house in the yard of one of my patrons, did light house keeping, as my board was to be provided by the pupils. I taught in the church, a nice commodious building, from October through May. My scholars varying from 15 to 30. I labored to do faithful work, find a place in the hearts and lives of the people, but raise no antagonistic feeling.

I think you'll agree that, with God's help, I have succeeded, when I tell you that seventeen months after I came, we (for in November God sent me a splendid consecrated co-worker, Miss Grace Farr, of Jonesville, South Carolina), moved into a new cottage, near the church, built from timber, cut and sawed here, donated by the people. Our kind friends in other places remembered us with money. One in Mississippi, my home State, sent the doors and windows. Amusingly I say, talking, walking, visiting and begging, built the house. Our day school this year, has run from 30 to 50.

We have a nice Sunday school at the Presbyterian church, with five teach-

This is Miss Low and her little Beginners' Class in the Thornsburg Sunday School, a mission school located seven miles from Gonzales, Texas. Look at the happy face of the teacher, as she smiles over her little brood. Don't you covet a work like that? Doubtless you can find it quite near you, or a little farther out. Try and see.

Two sturdy boys of West Virginia, of whom Miss Mary Wier Jones, our Sunday School Worker, writes: "My friends, two fine boys of the Hareman Sunday School. It is a pleasure to visit in their home, where there are two more dear boys. Wish I had their pictures to send you."

ers. Mr. J. A. Harris preaches for us every second Sabbath in the month. In the afternoon during the summer, about two miles up the mountain, we have a Sabbath school in the open air. As many as thirty-four children and three grown persons have recited the child's catechism and received testaments. These have given so much pleasure that in four neighboring Sunday schools this catechism is taught, irrespective of denomination. This fact pays me for my thirteen months of living alone; for I am a firm believer in Solomon's injunction: "Train up a child in the way he should go." The Sunday-school lesson, catechism, the Bible and singing are taught as regular lessons. Five persons have recited the Shorter Catechism. We've kept Thanksgiving, Rally Day and Children's Days, sent a small collection to the Armenian sufferers, that we may learn the grace of giving. We hold a share in the Japan mission and are working for one in Brazil. Mr. F. D. Hunt, the evangelist, of Appalachian Synod, held a meeting a week for us, six persons joined the church besides many good results in the way of greater knowledge.

In May, Miss Farr and I had the pleasure of attending the Holston Presbyterial to which we had lately been transferred. We had a delightful time and a spiritual uplift. The ladies were so pleased with the report of our work that an offering of $16.50 was made to it. Later in the month we received $10 from Morristown, Tenn. ladies for painting our cottage. We thank these friends and others who have sent papers, and ask that they remember us and the work at our Father's throne.

AN ORGANIZED CLASS OF JUNIORS.

By MISS ADA L. SAUNDERS.

IN THE First Presbyterian Church, York, S. C., there are six little girls, who are doing a beautiful work and setting a noble example. They are Mary Bowers Mackorell, Elizabeth Carroll, Margaret McDow, Lucille Mackorell, Aileen Hall and Janet Mackorell, who range in age from ten to twelve years.

Upon receiving their Bibles for reciting the Shorter Catechism, they decided to organize a Bible Class and to study those Bibles. They did organize. and the class is called "C. B. A." Each girl pledged herself to read six chapters each week and a connected story of those chapters is told at each meeting by one of the members who is chosen by the President. Then an open discussion of the day's lesson is held.

But these girls are "Doers of the Word" and not "readers" only. They serve refreshments and contributed to the Endowment Fund for Aged Ministers; to Foreign Mission deficit; to local church work; to the support of a needy little girl; and to the fund to supply Testaments to the Russian soldiers. They observed self-denial week, also, and applied that offering to For-

The C. B. A. Class of Little Girls.

eign Missions. They are now preparing to send clothing to some needy little orphans and to make scrap books to amuse little sick folks.

This work is done in addition to the regular work expected in Christian Endeavor and other Church societies.

This C. B. A. class is about nine months old, and, so far as I know, the only children's Bible Class of the kind in our church. These little girls are bright, earnest little Christians and will make fine Christian women who will take up in a capable manner the duties, and will help solve the problems of the "Church of tomorrow which walks in the boys and girls of today."

FROM 10 TO 75.

By MRS. C. W. ERVIN.

A PROGRESSIVE PRIMARY DEPARTMENT IN THE COUNTRY.

IN THE last three years the Primary Department of the Asbury, N. C. Sunday school has grown from ten to a roll of seventy-five. The little folks are taking a great interest in Sunday school and they all study the Catechism.

After classes the Primary Department comes together and all recite the Catechism in concert.

Mr. Tom Hudson is our faithful Superintendent. Last year we had a splendid "Rally Day," and we are planning for a great Rally Day in October this year.

Primary Department of the Asbury, N. C., Sunday School.

"THE SURVEY," writes Mrs. Arthur Williams, of Tallahassee, Fla., "is a part of my regular work and thought and study. It is a treat every month."

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION

AFRICA. [46]

Bulape. 1897.

*Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Lueho. 1891.

Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
Rev. and *Mrs. A. L. Edmiston (c)
*Rev. and Mrs. L. A. DeYampert (c)
*Miss Maria Fearing (c)
*Rev. and Mrs. C. L. Crane,
Mr. T. J. Arnold, Jr.
*Miss Elda M. Fair
Mr. W. L. Hillhouse
*Rev. T. C. Vinson
*Rev. S H. Wilds
*Dr. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
*Rev. and Mrs. J. W. Allen
Miss Grace E. Miller
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall

Mutoto. 1912.

Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King

Lusambo. 1913.

*Rev. and Mrs. J. Mc. Sieg
Rev. and Mrs. R. D. Bedinger

E. BRAZIL MISSION. [13]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
Miss R. Caroline Kilgore
Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell

Piumhy. 1896.

Mrs. Kate B. Cowan

Bom Successo.

*Miss Ruth See
Mrs. D. G. Armstrong

W. BRAZIL MISSION [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith

Braganca. 1907.

*Rev. and Mrs. Gaston Boyle

Campinas. 1869.

Rev. and Mrs. J. R. Smith

Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin

Descalvado. 1908.

Rev. and Mrs. Alva Hardie

N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

Pernambuco. 1873.

Miss Margaret Douglas
Miss Edmonia R. Martin
Rev. and Mrs. W. C. Porter
Miss Leora James

Canhotinho.

Dr. G. W. Butler
Mrs. G. W. Butler

MID-CHINA MISSION. [71]

Tunghiang. 1904.

Rev. and Mrs. J. Y. McGinnis
Rev. and Mrs. H. Maxcy Smith
*Miss R. Elinore Lynch
*Miss Kittie McMullen

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
*Miss Rebecca E. Wilson
†Mr. S. C. Farrior
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Rev. Chas. Ghiselin, Jr.

Shanghai.

Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell

Kashing. 1895.

Rev. and Mrs. W. H. Hudson
Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
Rev. and Mrs. Lowry Davis
Miss Irene Hawkins
Dr. and Mrs. A. C. Hutcheson
*Miss Elizabeth Corriher
Miss Florence Nickles
Miss Mildred Watkins
†Miss Sade A. Nisbet

Kiangyin. 1895.

Rev. L. I. Moffett
Rev. and Mrs. Lacy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Ridna Jourolman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Dr. F. R. Crawford
*Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.

Rev. and Mrs. J. L. Stuart
Dr. and Mrs. R. T. Shields
Rev. and Mrs. P. F. Price

Soochow. 1872.

Rev. J. W. Davis
Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
Rev. R. A. Haden
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Miss M. Paxton Moffett

NORTH KIANGSU MISSION. [72]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw
Miss Pearl Sydenstricker

Taichow. 1908.

Rev. and Mrs. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price

Hsuchoufu. 1897.

*Rev. Mark B. Grier
*Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
*Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Miss M. J. Atkinson

Hwaianfu. 1904.

Rev. and Mrs. H. M. Woods
Miss Josephine Woods
*Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods

Yencheng. 1909.

*Rev. and Mrs. H. W. White
Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams

Tsing-kiang-pu. 1897.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
*Miss Sallie M. Lacy
*Rev. Lyle M. Moffett
Miss Nellie Sprunt
Miss Agnes Woods
Miss Sophie P. Graham

Tonghai. 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M D.
*Rev. and Mrs. A. D. Rice
Rev. and Mrs. Thos. B. Grafton

CUBA MISSION. [9]

Cardenus. 1899.

Miss M. E. Craig
Rev. and Mrs. J. T. Hall

Caibarien. 1891.

*Miss Mary I. Alexander
*Rev. and Mrs. R. L. Wharton
*Rev. and Mrs. John MacWilliam
†Miss Janie Evans Patterson
†Rev. H. B. Someillan

Placetas. 1909.

None.

Camajuani. 1910.

Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres

Sagua. 1914.

†Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION. [38]

Kobe. 1890.

*Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi. 1885.

*Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan
*Miss Charlotte Thompson
Miss Lella G. Kirtland
Rev. and Mrs. R. E. McAlpine
Miss Elizabeth O. Buchanan

Susaki. 1898.

Rev. and Mrs. J. W. Moore

Takamatsu. 1898.

Rev. and Mrs. S. M Erickson
*Rev. and Mrs. A. P. Hassell
Rev. and Mrs. O. V. Armstrong
Rev. and Mrs. J. W. Hassell

Tokushima. 1889.
Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom

Toyohashi. 1902.
Rev. and *Mrs. C. K. Cumming
Rev. and Mrs. L. C. McC. Smythe

Okazaki. 1912.
Miss Florence Patton
Miss Annie V. Patton

KOREAN MISSION. [79]

Chunju. 1896.
Rev. and Mrs. L. B. Tate
*Miss Mattie S. Tate
Dr. and Mrs. T. H. Daniel
*Rev. and Mrs. L. O. McCutchen
*Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
Miss Susanne A. Colton
Rev. S. D. Winn
Miss Emily Winn
Miss E. E. Kestler
Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Kunsan. 1896.
*Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
*Mr. and Mrs. W. A. Venable
Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elsie J. Shepping
Rev. and Mrs. W. B. Harrison
Miss Lavalette Dupuy.

Kwangju. 1898.
Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary L. Dodson
Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
Rev. and Mrs. J. V. N. Talmage
*Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews
Rev. T. E. Wilson

Mokpo. 1898.
Rev. and Mrs. H. D. McCallie
Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Miss Lillie O. Lathrop
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker

Soonchun. 1913.
Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Colt
Miss Meta L. Biggar
Miss Anna L. Greer
*Rev. and Mrs. C. H. Pratt
Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane

MEXICO MISSION. [11]

Linares. 1887.
Rev. and Mrs. H. L. Ross

Matamoros. 1874.
Miss Alice J. McClelland

San Benito, Texas.
Miss Anne E. Dysart.

Brownsville, Texas.
Rev. and Mrs W. A. Ross

Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow

C. Victoria. 1880.
Miss E. V. Lee

Tula. 1912.
Rev. and Mrs. J. O. Shelby

UNASSIGNED LIST.
Rev. Lewis H. Lancaster

RETIRED LIST.

China.
Rev. and Mrs. Geo. Hudson

Cuba.
Miss Janet H. Houston

Japan.
Miss C. E. Stirling

Korea.
Dr. W. H. Forsythe
Miss Jean Forsythe
Rev. and Mrs. P. S. Crane

Missions, 10
Occupied stations, 53
Missionaries, 357
Associate workers, 7

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see page below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Geranhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hanwchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." "ForKashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via "Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, Ku, China. "For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN—For Kobe—"Kobe, Setsu, Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia.

MEXICO MISSION—For Linares—"Linares, Nuero, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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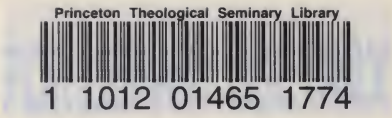

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